

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

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Kentucky Laymen held a Convention in Louisville, March 22-23.

The storm destroyed 150 houses in Corinth last week and \$300,000 worth of property.

Dr. A. M. Barrett will be pastor at Standing Pine and Prof Cox at Lena in Leake County.

Prof. E. V. Catt of Monticello will be pleased to lead the singing in summer evangelistic meetings.

There are more Jews in New York than there are people of all kinds in any other American city except Chicago.

Prof. Russell Ellzy has accepted the superintendency of the Copiah-Lincoln Agricultural High School at Wesson.

Brother F. H. Culp of Waynesboro has accepted the care of Chicora in Wayne County and County Line in Greene County.

A meeting begins at Macon April 2, the pastor being assisted by Rev. S. G. Pope and Mr. Charley Butler. J. F. Brooks is pastor.

Our Ex-Mississippian, Robt. H. Russell, pastor at Delray, Fla., has had a great revival in his church, assisted by Evangelist Head of Georgia.

Brother A. B. Weathersby who is spending a year in the Ft. Worth Seminary will be ready for a pastorate or to help in meetings by June 1st.

We hear that Brother L. Bracie Campbell has accepted the call to Summit for half time and will continue to give Fernwood the other half.

Dr. C. C. Carroll of New Orleans has a series of articles running in the Baptist Message, setting forth the Post-Millennial view of the Second Advent.

It is said that during the recent meeting in Grenada, many Italians were brought to Christ through the personal efforts of Brother Conzani, the singer.

Mr. L. G. Cochran and Mr. Cecil Johnson were the successful debaters from Mississippi College against the students from Millsaps last week at Yazoo City.

The Fleishman Company who make yeast has had its permit cancelled for the use of alcohol because it is said to have failed to conform to prohibition regulations.

Dr. W. O. Carrer, teacher of Missions in the Louisville Seminary will spend sixteen months visiting the Mission fields. This will splendidly equip him for his important work.

"Veterans of the Cross" is a book by Dr. Lunsford, Secretary of Relief and Annuity Board in Dallas Texas, may now be had for fifty cents. This is less than half the cost of making the book.

Dr. F. M. Masters has been elected State Mission Secretary by the Baptists of Arkansas. In that state the work of this particular office has to do apparently with state missions alone.

Prof D. M. Nelson, secretary of the Education Commission has been compelled to cancel a number of speaking engagements because of an attack of influenza. He is now back in his office.

The Southwestern Seminary at Ft. Worth will have a special school for Sunday School and B. Y. P. U. Workers May 29 to June 24. For full information address Prof. J. M. Price, Seminary Hill.

The Louisiana Baptist Orphanage at Lake Charles, valued at \$65,000 is for sale. The proceeds will go to the building of a home for the orphans at Monroe, where a good tract of land has been donated.

The Sunday School which has the largest enrollment in the world is said to be in Luebo, Africa, with 32,075. In the same place also is a daily prayermeeting with 500 in attendance, never less.

Rev. D. A. McCall has accepted the call to Lyon and will begin his work there April 1st. Brother McCall was once pastor at Gunnison, but took a year off to attend the Seminary in Louisville.

A scientist of the psycho-pneumatic-spiritistic sort went to Halifax to hunt down a ghost which had been raising considerable disturbance in those parts. The "ghost" turned out to be a demented girl.

May 31 to June 4th is the time Pastor S. G. Posey announces for the revival meeting at Durant, in which he expects the help of L. C. Wolfe, of Muskogee, Oklahoma, one of the Home Board Evangelists.

Pastor W. E. Farr had Dr. H. M. King with him in a good meeting at First Church, Grenada. There were about 30 additions to the church, 20 of them by baptism. The singing was led by Brother Joe Canzoneri.

Evangelist Brown, the singer and harpist made Jackson a visit last week. He sang at Griffith Memorial, whose pastor, G. W. Riley, is a long time friend; and also sang at Hillman College at Clinton on Friday night.

Congressman Joe Cannon has announced his intention to retire from Congress one year hence. He was first elected in 1873, and has served forty six years, having failed of election twice. He is 85 years old and remembers Abraham Lincoln.

The Alabama Baptist, in speaking of certain editorials in the Baptist Record on "Talking Straight," seems to think that there is no chance for a man to make himself understood because language is so uncertain. What we object to is that some people are willingly, if not wilfully, using language with a double meaning. We believe it is still possible for people to make themselves understood if they wish to be, in "plain English."

The President of Howard College (Baptist in Birmingham) is advocating a Baptist High School at East Lake, near Howard College. He is right; the reasons he gives are, briefly stated

that Howard College cannot have a preparatory department and class as a standard college, that many boys will go away from home to school, that many parents want their boys to be in a Baptist School, that many young preachers are not prepared to enter college, and that college men are required to do practice teaching in a high school. This last is for the benefit of young men in Howard College who expect to teach.

Rev. William B. Haynie, an Alumnus of Mississippi College, and a member of this year's graduating class at the Baptist Bible Institute, New Orleans, has been called by the First Church of Pascagoula, Mississippi, and will move on the field about June 1st.

Rev. P. C. Barnett, formerly pastor of Standing Pine and Springfield Churches in Leake county, has been called to and accepted the pastorate of the Crowville Baptist Church at Crowville, La., and wishes the prayers of his Mississippi Brethren for his success.

The American Bible Society is preparing for publication a Bible for the blind which it calls a pocket Bible. It consists of certain portions of Scripture put up in convenient form. Those interested may address L. B. Chamberlain, Bible House, Astor Place, New York City.

Ghandi, the non-co-operationist Hindu leader against the British Government has been sentenced to six years imprisonment for responsibility for insurrection in India. The judge said it was impossible for Ghandi not to know that his conduct and teaching would lead to violence, although he counseled against violence.

Dr. E. C. Dargan announces that the Sunday School Board will conduct a Vocational School again this summer, June 8th to July 5th. This is the third session and will be held again at Ward-Belmont College in Nashville as last year. There will be more than 20 men and women specialists in the faculty, including Drs. J. R. Sampey and A. F. Robertson of Louisville.

Rev. Louis Entzminger, of First Church, New Orleans, assisted in a great meeting in San Antonio, in which about 200 people were added to the church, and the Sunday School increased from 400 to 1,000. This is said to be the greatest meeting ever held in San Antonio. Mr. Charley Butler and his wife had charge of the singing.

Many times recently we have been deeply pained by the errors which have appeared in the printing of the Record. It has been exceedingly difficult to get corrections made. We premise our best endeavors for the future. In this connection we are pleased to announce that all the machinery has been ordered for installing a printing outfit which will be the property of Mississippi Baptists. By this means we hope to get our work done at a considerable saving to the denomination, and to have it executed directly under the control of the Convention Board, by which we hope more satisfactory results can be secured. The plant we hope will be in operation by June 1st.

## THE LAW OF THE SABBATH

J. Benj. Lawrence, D. D.

The first statement of the law of the Sabbath is found in the Ten Commandments. The Commandment is: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not work; nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gate." (Ex. 20:8-11)

The purpose of this enactment is evident. It was designed to arrest the current of the outward life of the people and turn their thoughts to the unseen and spiritual. Men are so prone to be engrossed by the things of this world that it is of the highest importance that there should be the day of frequent recurrence on which they have their minds turned from the things of the world and are constrained to think of the things unseen and eternal. The Sabbath is designed for this purpose, it gives men time to worship God.

## A Perpetual Obligation

The law of the Sabbath is therefore a part of God's great moral law and is of universal and perpetual obligation. Man's relation to God demands that there should be a day of rest and cessation from worldly avocations. God and His works should be stately remembered. There should be stated periods of time for religious instruction and for worship. These things are universal and inalienable in the very nature of the case whether there were a commandment or not.

Not only so but in the very construction of man and of nature there is a deep-seated need for this Sabbath law. The recurrence of night, and the necessity of repose, show that the principle of rest enters into the present system of things as much as that of labor. It is also found that man will live longer and enjoy better health if this law is observed. This is the testimony of managers of industrial establishments, and all who have taken pains to gather statistics upon this point. Hence the law of the Sabbath supplies a deep-seated need in the economy of creation.

## The Original Institution

While the law was first given concrete expression from Mount Sinai yet the original institution of the Sabbath dates back to creation that "He rested on the seventh day" and "blessed and sanctified it" because that in it He had rested from all His work which God had created and made.

In this reference there is every indication that God instituted in the very morning of man's existence the law of the Sabbath. The fact that He blessed the day indicates that it is for man; and since He has sanctified or set it apart from a common to a sacred use it is evident that the day is to be observed by man and used by man in the cultivation of his spiritual nature.

We find also evidences of the hebdomadal division of time before Moses. Noah is said to have rested seven days. (Gen. 7:4, 8:9-13) And again in the time of Jacob, as appears from Genesis 29:25-28, the division of time into weeks was recognized as an established usage. As seven is not an equal part either of a solar year or a lunar month, the only satisfactory account of this fact, is found in the institution of the Sabbath. The children of Israel are instructed in the wilderness concerning the gathering of the manna before the Sabbath is recognized. There are also many indications in the earliest classics that the Greeks and Romans observed the hebdomadal division of time, and also that the seventh day was considered as a day of worship.

At this goes to show: (1) that the law was originally delivered to the race in the garden of Eden; (2) that it was transmitted, with different degrees of care, by different nations; (3) that it was, probably, universally observed in the infancy of the race; (4) that the Hebrews did observe it before the giving of the Mosaic Law.

## The Mosaic Institution

In the life of the Hebrew people the law of the

Sabbath has special emphasis in the Ten Commandments. These commandments, while they contain the moral law, contain much more besides. They are intensely Jewish in their statements, so intensely Jewish that they cannot be incorporated into the Christian dispensation until they have been stripped of their Jewish elements.

The preamble proves that the commandments were spoken to the Jews: "God spake all these words saying: 'I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.'" The fifth commandment is a striking evidence. "Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee"—that is, "that thou mayest live long in Canaan whither thou art going." When we turn to the second account of the decalogue we find that the reasons assigned for Egyptian bondage (Deut. 5:15).

Hence if we would understand the Mosaic law we must study it as a Jewish institution where it finds a peculiar application and is given a peculiar emphasis.

1. The day they kept was a memorial of their deliverance from Egyptian bondage. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." (Deut. 5:15.) The one great and supreme event in Jewish history was the Egyptian deliverance. Around this fact their ecclesiology revolved. It is therefore not strange that their sacred day should refer to the same event.

2. The observance of the day was intensely legal. It was celebrated by rest from labor (Ex. 34:21); by a special burnt offering presented in the temple in addition to the daily offering (Num. 28:9); the show-bread was renewed in the holy place on this day (Lev. 24:8); the people were to do all their cooking on the day before (Ex. 16:23); marketing and public trade was prohibited (Neh. 10:31, 13:15-16); and no one was permitted to travel more than a mile (Ex. 16:29).

3. The profanation of this sacred day was to be punished by death. The command was: "Ye shall keep the Sabbath day; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." (Ex. 31:14).

These elements make the Jewish institution peculiar to the Jewish dispensation. Whatsoever is civil and ceremonial in the Jewish economy ceases with the termination of that economy; while that which is moral and universal, that which "was made for man," and not specially for the Jews, was enacted by Christ. Hence the Jewish Sabbath passed away and by special divine appointment the Lord's day takes its place.

## The Christian Institution

The law of the hebdomadal division of time is incorporated, by the inspired Apostles, into the Gospel dispensation. In fact all the moral elements are brought over and reenacted in the new dispensation. They are, however, first stripped of their Jewish elements—they are new. Men are still morally bound to worship God, but this worship does not have to be done at Jerusalem and by sacrifice in the temple. Marriage is as sacred as ever, but all the special laws relating to it in the Jewish ritual are abrogated. Homicide is as much a crime now as under the Mosaic economy, but the old law about the avenger of blood and cities of refuge are no longer in force. The rights of property remain unimpaired in the Gospel dispensation, but the Jewish laws regulating these rights are no longer binding. The same is true with regard to the Sabbath. We are as much bound to keep one day in seven holy unto God as were the Jews, but we are not bound to offer sacrifices nor are we bound to abstain from lighting a fire, or under obligation to kill our neighbor who does. So also is the specific Jewish day. It had a reference purely Jewish and was as much a part of the Jewish

economy as the specific manner of its observance. If we are to make the keeping of the Jewish day—Saturday—a part of the moral law, then we must include all the other things which were connected with the observance of this day, and we must inflict the death penalty on those who desecrate this day, for they all go together.

This brings us to consider specific reasons for the change in the day from the Jewish day, Saturday, to the Christian day, Sunday.

1. There is absolutely no evidence that a certain day of the week forms any part of the Moral Law. Nowhere between the lids of the Bible are we commanded to observe a certain day of the week. As often as the law is stated it is never stated that way, but every time it is "Six days shalt thou labor, and the seventh is a day of rest." What six days shall we labor? What six days shall we rest? No living man can find any evidence that there has been an unbroken succession of weeks, with the identical seventh day on which God rested kept intact, from the morn of creation down to the present time. This is what you will have to first prove before you can urge a specific day as part of the moral Law of the Sabbath.

2. It is absolutely impossible to determine just what day the ancient Israelites kept, much less the day on which God rested in the beginning. There have been so many intercalations in the adjustment of our calendar that we cannot locate now any specific twenty-four hours. The Julian Calendar (46 B. C.) assumed a year to be 365 and one fourth days. But this was eleven minutes and a few seconds short. This small error caused such a discrepancy that Pope Gregory published a bull, dated March 1, 1582, annulling ten days, so that the fifth of October was written the 15th. In some countries the 10th of December was changed to the 20th, and in others the 15th to the 25th. So those who are trying to keep up the hebdomadal divisions are knocked clear out of the calendar week. The English Parliament in 1751, added 11 days and made September 2nd, September 13th. This caused the Old and New Styles, which in 1800 produced a difference of 12 days.

3. It is absolutely impossible for all people throughout the whole world to observe the same twenty-four hours. The earth is round and longitude and latitude so effect the days that the morning does not start nor the evening end at the same time at any two different points on the earth's surface. Hence, if we are bound to keep the specific twenty-four hours on which God rested, then we will have to determine the very spot on the earth's surface where God was when he rested or else we might miss the time by a whole half a day. Let a Seventh Day Adventist start round the world sacredly keeping his seventh twenty-four hours out of every week, and when he gets back to where he started from he will find to his dismay that he is keeping a different day from the one with which he started. This difficulty is taken care of in the world calendar by the international date line which passes through the middle of the Pacific Ocean. A party traveling West, when they get to this line lose a day, Friday at noon becomes Saturday at noon; if they are traveling eastward, Saturday at noon becomes Friday at noon. Now suppose two ships to meet exactly at twelve o'clock noon on the international date line, one going west and other going east. On the one going west the Seventh Day Adventist is—if he follows the calendar on shipboard—to begin at twelve o'clock noon Friday to keep his Sabbath; on the ship going east the Seventh Day Adventist at exactly the same moment when the first Adventist begins to keep his Sabbath—if he follows the calendar on board his ship—quits keeping his Sabbath; both of them at the same place and the same time do exactly the opposite things; one quits and the other begins keeping his Sabbath. A colony of Seventh Day Adventists on the Fiji Islands would keep one day as the Sabbath, while a colony of Adventists on the Samoan Islands only one hundred miles away would keep a different day as the Sabbath. Two churches situated on the opposite sides of Bering

Strait, would keep different days. So if we shut up to the specific day on which God rested, then we are at sea, and none of us can keep the right day. The names of the days and years are not found in the Bible, and he who tries to bind a certain specific day upon the world or a part of the world as a part of the moral law runs into religious fanaticism or lunacy.

4. The day which Christians keep has direct reference to the resurrection of Christ which is the supreme fact in the Christian dispensation. The only whole day that Jesus lay in the tomb was the Jewish Sabbath. He rose on the first day of the week. It is befitting that this day should be marked with such prominence as will memorialize the great event which took place then even to the end of all time. This the Christian Sabbath does.

5. But this is not all, there was some time between the resurrection of Christ and his ascension, in which time he appears to his disciples not on the Jewish Sabbath, but on the first day of the week, the Christian Sabbath (Jno. 20:19). And on the first day of the week, which was Pentecost, he poured out the Holy Spirit upon the church. From that time on the record shows that the Christians met regularly on the first day of the week. This is also the testimony of the early Church Fathers. Ignatius who died 107 A. D., being contemporary with the Apostles, says: "Let every friend of Christ keep the Lord's day—the resurrection day—the queen and chief of all days." Not a single writer of the first three hundred years of the Christian era confounds the Lord's day with the Jewish Sabbath; or speaks of the Sabbath law as still binding upon Christians. They all received the Lord's day as they did the ordinances of Baptism and the Lord's supper, as a New Testament institution.

6. The fourth commandment is the only one of the ten commandments which is not repeated and reiterated and reenacted after the death of Christ. This is significant and conclusive that the Holy Spirit did not intend to fasten on Christians the Jewish Sabbath. But we go farther, that the fourth commandment, after the death of Christ, was not in force the following Scriptures seem to prove: Mark 2:27. Rom. 14:5. Gal. 4:10-11. Col. 2:16-17. Heb. 8:5. Heb. 10:1-9. Acts 20:7.

The Lord's Day has direct reference to two great events in the Christian economy: (1) the resurrection of Christ (Luke 24:1-3); (2) The descent of the Holy Spirit on the day of Pentecost (Acts 2:1-12). The one supreme thing, however, which it is designed to keep fresh in our minds is the resurrection of Christ. Let us not be sidetracked by trying to find the meaning of the Lord's Day and the purpose for keeping it by any set of legalists who would impose upon us Mosaic institutions.

#### A BRIEF STATEMENT OF FAITH By John Weaver Weddell.

1. The Bible is the Word of God.
2. Jesus Christ is the Son of God.
3. The Birth of Christ was supernatural.
4. The death of Christ was expiatory.
5. The life of Christ, at the right hand of the Throne, is mediatorial.
6. Christian life and character came down from above.
7. Humanity is God's special and new creation formed after the divine image.
8. Man is an actual and wilful sinner, fallen away from God and utterly lost.
9. Salvation from sin and death is by the atoning blood of Christ.
10. The new life is by regeneration and sanctification of the Holy Spirit.
11. The gospel is sent to redeem lost souls out of an evil world.
12. Our hope is in the kingdom of Christ in Christian hearts to-day and presently in all the earth.

—Ex.

Judge Roane of Oxford sent a man to the penitentiary for three years after being convicted of distilling. That sort of sentence ought to put a quietus on the business.

#### SHALL IT BE ADVANCE OR RETREAT? J. F. Love, Cor. Sec'y.

I wish to put the question which heads this article to Southern Baptists for answer. In order that they may make intelligent answer, I want to state some facts.

1. The first fact I want to state is this; The Foreign Mission Board has in good conscience and against great pressure and the importunity of great need endeavored to keep its expenditures within probable receipts. This has not been easy to do. Here are some things which have made it difficult to keep down expenditures.

(a) The Foreign Mission Board was promised 20 Million dollars out of the 75 millions contemplated in the Campaign. When the pledge went to 92 millions, the Foreign Mission Board's prospective receipts rose correspondingly. The prospect of at least 4 million dollars a year in receipts greatly stimulated the hopes and expectations of the missionaries on the older mission fields. They had waited long for reinforcements and ask for these. They flooded the Board with the things which they had reason to expect but which were beyond prospective receipts. The Board has been compelled, therefore, ruthlessly to cut the estimates which have come in from the fields to keep expenditures within probable receipts. This has discouraged many missionaries and has hurt the cause at many strategic points.

(b) Following the apportionment which allotted the Foreign Mission Board 20 million dollars out of the 75 millions, there was in several states readjustments of these apportionments in favor of education etc., which reduced the amount designated for Foreign Missions when the Campaign pledges were taken. Then came the plea of the theological schools and the action of the Convention which requires the Foreign Board to loan to these schools annually a total sum which is approximately one and a quarter million dollars out of the Board receipts already reduced by reapportionments for the colleges, etc.

(c) After the Campaign was projected, acting on the instruction of the Convention, the Board made plans for mission work in Europe and set up its great world program, thus adding tremendously to the necessities of the Board.

(d) Then came the business depression which has cut down the contributions of the churches. To illustrate how this fact is affecting the Foreign Mission Board, I call you to reflect that while for the present year in proportion to the receipts by months for the same period last year are as follows:

Oct. 1, 1921, 58% of last year's receipts;  
Nov. 1, 1921, 62% of last year's receipts;  
Dec. 1, 1921, 70% of last year's receipts;  
Jan. 1, 1921, 74% of last year's receipts;  
Feb. 1, 1922, 78% of last year's receipts;  
Mar. 1, 1922, 69% of last year's receipts.

These figures tell of a perilous situation for the Foreign Mission Board.

2. The Foreign Mission Board not only cut down the estimates from the fields, but has cut down the expenses at home in order to keep expenditures within probable receipts. The administrative expenses last year amounted to less than 3 1/4 cents out of each dollar of receipts. It is probable that there has not been a Foreign Mission Board in the whole history of Foreign Missions for the past hundred years that can duplicate this economy in administration. The Foreign Mission Board conducts its work with fewer secretaries, smaller office force and greater general economy than any other Foreign Mission Board in the land. Do Southern Baptists appreciate the effort this Board is making to keep out of debt? It is easy to criticise when a board does not practice economy, but is their grace to recognize the right thing when it is done? The Foreign Mission Board has made a desperate effort to spare the denomination a debt on its work. It has cut down appropriations and expenses to the quick.

3. Another fact must be taken into consideration before answering the question SHALL IT

BE AN ADVANCE OR RETREAT? In favor of advancement the white harvest fields beckon us everywhere. Divine providence never threw open as many doors to us as are open today. On every field of this Board there are many tokens that God is ready to bestow His blessing upon the workers as rapidly as they advance into the harvest fields. Nothing like it was ever known before in the history of this Board's work. Shall we advance under such allurements as these, or shall we retreat?

But if Southern Baptists, by failure to furnish the money to maintain our advance lines, order the Board to retreat, then remember what that means. It not only means giving up the new fields into which we have entered, turning our backs on opportunities which God has presented and deserting our brethren who have waited for our comradeship in this warfare, denying young men and women whom God has called the privilege of entering the waiting fields; but it means that we will be compelled to incur a debt by retreating. The Board has sent nearly 200 missionaries to the field since the Campaign started. They were sent out at great expense and the cost of bringing them home would be equally expensive. Shall we both retreat before great opportunity and at the denomination? I am endeavoring to state the cause frankly and plainly because we face an inevitable situation.

What then can we do? There is just one thing and one thing only which Southern Baptists can do to prevent the humiliating spectacle of retreat before opportunity and of making a great debt on work under the richest favor of the Lord. That one thing is PAY THE CAMPAIGN PLEDGES AND LET THE FOREIGN MISSION BOARD HAVE ITS SHARE OF THOSE PLEDGES. The Foreign Mission Board has not run wild in its expenditures under the excitement of the 75 million campaign. It has gone quietly about its business with a conservative and economical administration. I promise the brotherhood for the Foreign Mission Board that if they will pay their pledges and see that the Foreign Mission Board gets its part of the 75 million dollars, this Board at least will not subject the denomination to a debt. At the same time I must with equal plainness say that the Board will certainly have a debt and disaster will befall our foreign mission work if for March and April the receipts do not amount to more than 69% of the receipts of last year for that period. The Foreign Mission Board has tried to be faithful to the denomination in conducting this work with economy and sanity. We believe this fact will commend Foreign Missions to the denomination, and that during March and April many of our people will because of this fact pay their pledges and increase their contributions to Foreign Missions. We have great concern that we shall be able to report to the Convention in Jacksonville, as we were able to report last year, that the Board has been able to pay the bank all borrowed money. We are at this date borrowing heavily to keep the work going. Do not, brothers and sisters of the South, require us both to make a debt and to retreat, not before enemies which we cannot meet, but to retreat before opportunities which challenge us. To save this great cause at such an hour as this is an achievement so worthwhile as to justify any sacrifice which may be necessary to pay our pledges.

When discussing the effect of prohibition it is worth while to have facts and figures. Here's a sample: The Philadelphia General Hospital admitted, in 1918, cases of alcoholism, 2,326; in 1919 there were 1,471; in 1920 there were 743; in 1921 there were 702.

American labor is paid twelve times as much per hour measured in gold, as German labor is paid. We have heard white people say that the higher wages go the harder it is to get a Negro to work. We wonder if this can be true of other people besides Negroes.

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## EDITORIAL

## THE SERUM FOR SIN

It is in no light vein, but with deep seriousness, that we speak of the serum for sin. Sin is the worst disease that the human race has ever encountered. James says, "Sin, when it is full grown bringeth forth death." It is always fatal when let alone, when allowed to run its course. And there is only one cure for it. It seems that God in his infinite wisdom anticipated the modern methods of treating disease. Indeed, he made the treatment of disease, and its cure, a possibility. The natural is often a shadow of the supernatural. The material is the symbol of the spiritual.

In the treatment of disease the modern physicians have devised and are using many serums for the cure of the afflicted patients. Rheumatism, typhoid fever, pneumonia, small pox, diphtheria and various ailments, we have found to yield under the application of serums which are specifics for these troubles. Not to invade too far the realm of medicine, about which this writer knows nothing first hand, it will be recalled that these serums are themselves the products of the disease which they are employed to cure. The serum contains the germs which correspond to those in the patient to be treated, and he is inoculated with them as a means of bringing the sick man back to health. That which is the product of the disease is used to effect its cure.

This brings us to the cure for sin. The Bible everywhere represents that the death of Christ is due to the sins of men; and at the same time it presents the crucifixion of Jesus as the only hope of cleansing and redemption from sin. Peter in the day of Pentecost charged the Jews in Jerusalem with the death of Christ: "Him ye by the hand of lawless men did crucify and slay." Again, "God hath made him both Lord and Christ, this Jesus whom ye crucified." The same thing is seen in the fifty-third chapter of Isaiah, which represents the bewildered but penitent Jew standing by the cross of Christ and now beginning to take in its meaning, "He was wounded for our transgression."

You will recall the awful curse which the Jews called down on themselves when they said, "His blood be on us, and on our children." It is true not merely of the Jews; it is true of all of us that "he bore our sins in his own body on the tree." His blood is the consequence and price of our sin. We put him to death. We are guilty of his blood. It was our sin that sent him to Calvary, and drove the nails in his hands and feet and thrust the spear into his side.

But by the grace and mercy of God, by the wondrous provision of his wisdom and love, that which is caused by our sins, becomes the cure for our sins. The blood of Jesus Christ his Son cleanseth from all sin. It is the only cure for sin; the serum which brings relief and health. Our souls can sing with all the saints, Unto him who loved us and loosed us from our sins be the glory and the dominion forever.

I saw One hanging on a tree,  
In agony and blood  
He fixed his languid eyes on me  
As near his cross I stood

Sure, never till my latest breath,  
Can I forget that look  
It seemed to charge me with his death  
Tho not a word he spoke

My conscience felt and owned the guilt,  
And plunged me in despair;  
I saw my sins his blood had spilt,  
And helped to nail Him there

A second look he gave and said,  
"I freely all forgive  
This blood is for thy ransom paid,  
I die that thou mayest live."

## ABOVE ALL THAT WE ASK

We have come in our work at this hour to one of those impossible situations, to one of those impassable barriers to the progress of our work. We have been making progress in the Kingdom of our God. We have sought to honor Him by a program worthy of His name and His cause. Jehovah God has led us in the endeavor to bring His saving grace to the nations and to spread abroad the knowledge of his name. With humility and gratitude we can speak of the progress that has been made. Thus far the Lord has led us on. Hitherto hath the Lord helped us.

But with all this we are come to the point in our undertaking where humanly speaking we are face to face with the impossible. The figures which Dr. Gunter presented in last week's Record of what needs to be done between now and May 1st, show the utter futility of human strength and cast us on the strength and help of God. It is well that there are times when we can come to the end of human hope, when we can say indeed, "Our hope is in God." We are now at the crossign of the Jordan, and need the "Captain of the host of the Lord."

The figures stand for consecration and sacrifice on our part. They stand for achievement, for victory for the Lord's work. They stand for advancement in every line of ministry, for salvation to the lost, for comfort to the suffering and needy, for the training of our young men and women. But they are impossible figures! Yes, to man alone, they are impossible. But with God all things are possible. To man alone the salvation of a single soul is impossible. But all things are possible to him that believeth.

Paul says, "He is able to do exceeding abundantly, above all that we ask or think." Is it not well that we can bring our plans to God, our very figures to God and ask Him to make them facts? This can be done; will be done if we recognize our inability and God's ability. He is the Almighty God. It was in preparation for this very world ministry and world conquest that Jesus said "All authority is given unto me in heaven and on earth." It is our God who has said, "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for a possession." Will you be one to put his faithfulness and his power to the test in this day when the issues are joined for a decision in the work of God? Will you get on your knees and cry to God for the victory now? Not because somebody asked you to, not because you have made a pledge to do it, but because you believe in the faithfulness

and power of God, because you love God and are longing for His Kingdom to come. Will you be one who finds access to Him in this time of need and prevails with Him in prayer for the glorifying of His name through the service of His children?

Paul had been asking some great things in prayer for the Ephesians. He rises higher and higher in his petitions for them (Eph. 3:14-19) until he makes request that they may be filled unto all the fullness of God. Did he go too far? Nay, he says he cannot go far enough in asking; so he adds, "Unto him who is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church, and in Christ Jesus, unto all generations forever and ever." Yes God is not limited by our range of vision or petition. He is not dismayed at difficulties nor impossibilities. He has often done the impossible. Have you the faith to ask him, are you willing to join in the supplication for the revelation of his power in this time of need?

The Baptist Courier say that in the recent discussion between Pastor Stratton and Actor Brady, the latter said there are more preachers in jail than there are actors. At the time Dr. Stratton replied that the reason is that there are 118,000 clergymen in this country and only 28,000 actors. Since then Dr. Stratton's investigation shows that there are only seventy-eight clergymen behind the bars and 665 actors. That is proportionate to numbers the preachers have it against the actors more than 24 to one. It ought to be said also that a prison sentence silences a preacher but it may be only an advertisement for an actor.

Dr. J. C. Massee, now pastor of Baptist Temple in Brooklyn, has been called to Tremont Temple, Boston. Dr. Massee will be remembered by many in Mississippi who heard him in a great revival at Clinton some fifteen years ago. He is a Georgian and goes to one of the leading pulpits in America. He has been a leading spirit in the fundamentalist movement among Northern Baptists.

Two generations ago slave owners were saying to preachers: "You stick to religion and let slavery alone." A generation ago the liquor dealers were saying to the churches "You stick to religion and let business and politics alone." Today some of the scientists and their advocates are saying to the preachers and to the religious papers: "Stick to your field of religion and morals and let science alone." Religion is not going to let anything alone that has to do with life.

The South Carolina Mission Board has decided to part company with the Home Board so far as the co-operative work of these boards is concerned in South Carolina. This would be all right if it were based on the ability of the South Carolina brethren to take care of their own work, but it was caused by inability to agree as to the methods of its use. The South Carolina brethren we understand will retain a part of what was intended for Home Missions, for work within the state, not exceeding 65 per cent. Besides this a part of what they give to Home Missions and a part of what other states give to Home Missions, goes to South Carolina for the support of secondary schools. There is no doubt in our minds that the whole work of Home Missions will have to be restudied before another campaign is launched. The Home Board is a mighty factor in the development of our churches, the evangelization of our people and the unifying of all the forces. But it is undertaking certain lines of work that do not properly belong to it.

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## TIDINGS FROM THE FIELD

Since the 75 Million Campaign round up began I have been with Brother W. B. Holcomb and his people at Wesson, with the brethren in a Bible Institute at White Oak church in Smith County, with Brother T. J. Moore and people at Magee and with Brother W. S. Landrum and the church at D'Lo. There have been expressions of good cheer for the campaign in all of these places. I am most thoroughly enjoying the work because of the cordial reception and hearty co-operation given me everywhere I have been.

The young and silver-haired pastor at Wesson is as usual doing a splendid work and his people are joining heartily with him. Wesson Baptists asked me to say that they are going to do their best for the round up campaign, although Wesson has recently had a most disastrous fire in the business section. Their plans were already perfected for making a canvass of their membership. They have the highest hopes for a gracious revival beginning the 30th of April, when Brother Harmon R. Holcomb will preach for them in a series of services. Wesson is to the front and the interest is growing with each passing Sabbath.

One of the most successful of all the Bible Institutes held in this district was with the White Oak church in Smith County, where the much loved D. W. Moulder is pastor. There were twelve preachers enrolled. The campaign had a prominent place on the program. Practically every pastor present spoke on the progress of the campaign in his field. One of the aged what a gracious thing the campaign had done ministers, who is aided by the relief fund, told for him. Everybody expressed a determination to do his best for the campaign. All were happy over the results of the Bible Institute and the church invited us to hold another there next year.

Brother T. J. Moore and the good people at Magee are optimistic about their quota to the 75 million campaign for this year and have already made plans for the spring round up. This church and pastor are doing the work after a splendid fashion and as always you can count on Magee. It was at Magee that some one said "I am sorry that I have no more than I have in the campaign." That is a fine type of sorrow, for it reveals a vision of the significance of the 75 Million Campaign. Where people have a vision like that we cannot fail. Magee will score.

The largest congregation I have seen since I began my enlistment work in January was at D'Lo last Sunday night, to hear me speak on the 75 Million Round Up Campaign. Pastor W. S. Landrum had the service well advertised and the people knew the nature of the service. That indicates a splendid interest in the campaign. Let me say that this pastor is very much loved by the people of D'Lo and he is leading them in doing a great work. They have recently placed the Baptist Record in all the homes of the membership. They have no other thought than to raise their quota, and I failed to hear a pessimistic note about the campaign. Again I found that they are expecting to make a complete canvass of their membership, and that is the only way, I think, in which the work can be successfully accomplished.

With fondest hopes for a successful termination of our round up campaign, I am,

Yours sincerely,

T. W. GREEN.

## COMMISSIONER TIGERT ON NEGRO EDUCATION.

Says Economic Interests of Country are Involved.

Washington, D. C., (Special).—That the material and moral interests of the whole country are involved in the question of Negro

education is the substance of an interview given out by Dr. John J. Tigert, United States Commissioner of Education, on his return from a recent conference in Nashville with the heads of the twenty-eight State and Federal Land Grant Colleges for Negroes. The fact that Dr. Tigert is a native of Tennessee and has always lived in the South adds significance to his statement, which follows in full:

"The neglect of Negro education has resulted in an immeasurable loss to the country. It has affected not only the material prosperity, especially in the South, where the Negro population is greatest, but has likewise affected the standard of living and the character of citizenship, and has injured the morale of our people. If we had long ago made provision for the technical education of our Negro population, the increase in the value of our products, both agricultural and manufacturing, would have been incalculably great. The intangible and immaterial benefits which would have accrued can scarcely be estimated, nor can we form any estimate of what would have been the effect upon the Negro himself by way of encouragement, arousing his ambition and increasing his value as a citizen."

## WHAT A DOLLAR WILL DO.

One dollar spent for a lunch, lasts five hours. One dollar spent for a necktie, lasts five weeks. One dollar spent for a cap, lasts five months. One dollar spent for an automobile, lasts five years.

One dollar spent for a water power or railroad grade, lasts for five generations.

One dollar spent in the service of God, lasts for eternity.

ROGER W. BABSON

## DO CHRISTIANS NEED TO FEAR TRUE SCIENCE?

By Hendon M. Harris, Kaifeng, China.

A few years ago there died in France at the age of ninety years the distinguished entomologist, Jean Henri Fabre. Victor Hugo called him "The Insects' Homer" and Darwin called him "An incomparable observer."

From a child he loved to study and observe insect life and all his life, he gave every leisure moment to the observation and investigation of the creeping and crawling things that move upon the face of the ground or fly in the summer air. His studies resulted in the publishing of ten volumes containing four thousand pages and from all accounts the record reads as interestingly as a novel. It has been translated into English. For years I have been reading of the work of this great scientist and I hope to secure some of his works later on.

His biography has just been published. Note what Fabre said when some friends asked him to publish a synthesis of the reflections scattered throughout the four thousand pages:

"Because I have sifted a few grains upon the shore, am I in a position to understand the abysmal depths of the ocean? Life has unfathomable secrets. HUMAN KNOWLEDGE WILL BE ERASED FROM THE WORLD'S ARCHIVES BEFORE WE KNOW THE LAST WORD CONCERNING A GNAT."

I have emphasized the last sentence because it shows that this great scientist felt that there is still something to learn. Would that all investigators were as modest! The philosopher Emanuel Kant said that there were two things that filled him with awe, the starry heavens above and the moral law within. May we not truly say that there are thousands of things that fill us with awe—that on every hand there are mysteries we may never solve and depths we may never fathom while in this mortal state? Let the explorers scale the peaks and the workers dig into the depths, but we will

still find reason to look upward at our Creator and "wonder and adore."

Materialistic evolutionists often beg the question by making the dogmatic statement that all men of any scientific attainments accept their views. Those who deny their hypotheses are a sort of scientific morons. The "assured results" must be accepted or you are branded as a self-centered dunce!

Jean Henri Fabre DID NOT BELIEVE IN EVOLUTION as it is commonly taught. He was deeply religious and his investigations fortified his belief in God. To his own satisfaction he proved that it was sheer madness to hold that some of the instincts of the insects he investigated could be explained in any other way than by the creative design of a GREAT DESIGNER. Not chance, no "fortuitous concourse of atoms," but the intelligent gift of an all-wise Creator who looked upon his works and saw that they were good! And please remember that this was the well-considered opinion of perhaps the most distinguished entomologist that ever lived. His biographer says, "in these times of overweening atheism, when so many pseudo-scientists are striving to persuade the ignorant that science is learning to dispense with God, would it not be a most timely thing to reveal to the eyes of all, a scientist of undoubted genius who finds in science fresh arguments for belief and manifold occasions for affirming his faith in God who created and ruled the world?"

Well does Tennyson say:

"Let knowledge grow from more to more—  
But more of REVERENCE in us dwell."

Any kind of knowledge that puffs up is false, you may depend on it. True science will increase our wonder and reverence. One who in name of any cult robs another of his faith in God has more grievously injured his brother than if he had waylaid and stripped him in the dark by an act of highway robbery.

An evolutionist handling the Scripture is just about the limit. Dr. W. L. Poteat, President of Wake Forest College in the Watchman-Examiner undertakes to make out Paul an evolutionist. First he says: Paul won over certain Stoic and Epicurean Philosophers at Athens. Wonder where he found that out. Certainly not from the Bible, for of them we only read (Acts 17:18) that "certain of the Epicurean and Stoic philosophers encountered him." Not a word about his winning them over. Again Dr. Poteat quotes Luke's report of Paul's speech on the Areopagus: "And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitations." Dr. Poteat uses the phrase "made of one" to suppose the theory of evolution. Now anybody who knows just a little about the Bible knows that Paul was talking about the common origin from Adam and had no monkey notions in his head. Dr. Poteat speaks of the "bounds of their habitations" as indicating absolute isolation so as to produce marked divergencies such as may be found in lonely islands of the seas. It is impossible to put any other meaning into the words of Paul without absolute violence to language than to say that he meant God fixed geographical boundaries just as he did between the United States and Mexico. These evolutionists are hard put to it and if given the rope of scripture they will hang themselves.

The Kentucky Baptist Mission Board recently ordered their state paper sent to the 400 preachers (for March and April) who are not now taking it. The Board of managers were instructed to employ a business manager to give his whole time to the paper, and that the paper be increased to twenty-four pages. Deficits on the paper did not discourage them.

## LAW AND GRACE

What do we understand by the law. It signifies the moral law, or the ten commandments which God gave Moses on Sinai. Every duty to God and to men is included. All mankind out of Christ are under its authority. None above it, none beneath it, every sin is a transgression of it. "The soul that sinneth, it shall die, and we all have sinned and come short of the glory of God." All out of Christ are under the curse. For as many as are of the works of the law are under the curse; for it is written Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. 3:10. This curse extends to every transgressor, and for every act of transgression. One sin involves the soul of the unbeliever beneath this curse. What remedy does the law provide for transgressors, the law recognizes none, for it demands perfect obedience; it cannot relax its claims, it cannot bless one transgressor. It will not be satisfied with repentance, floods of tears avail nothing. The law refers to its purity "Wherfore the law is holy, and the commandments holy and just and good." Rom. 7:12. It demands satisfaction, it is not met by reformation. It says pay me that thou owest. Can any one then be saved by the law? We reply, no, not one. For this reason, "There is none righteous, no, not one." Every man then is condemned by the law, and not one can have any hope from it, but if we see what are the just claims of God, here we behold the extensive and perfect obedience he requires. By it we are brought under conviction of sin. "By the law is the knowledge of sin." Paul said, "For I was alive without the law once; but when the commandment came, sin revived, and I died. He saw himself guilty, and exposed to death, all his former hopes at once expired. A consciousness of its demands, and our disobedience, clearly show us, that by the deeds of the law no living flesh can be justified. As a criminal by referring to the statute book would only read his sentence. So by the law, we read our exposure to death, and must at once perceive that from the works of the law there is not the least hope of salvation. The law is to be our school master to bring us to Christ, that we might be justified by faith." Gal. 3:24. To instruct us as to our duty, our guilt, our peril, our helplessness, and our need of a Savior. Now, the sinner within himself has no resource to avert the curse of the broken law, however ingeniously he confesses, however deeply he laments, however fervently he supplicates. Justice demands the execution of the law. He may refer to his obedience to some points, but he that has offended in one transgression is exposed to all the vengeance proclaimed against the guilty. He can offer no merit, for he is a culprit deemed only worthy of death; he can promise no future recompense, for his sin has involved him in his inability to serve God; he can have no benefit from his fellowman for they are also guilty with him. Then we ask, can sinners be justified; yes, through Christ.

## GRACE

When Christ came he said, Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Matt. 5:17-18. Jesus filled the law full in order to be a perfect and complete Savior. He also died for our sins, and rose from the grave for our justification.

Jesus paid it all,

All the debt I owe,

Sin had left a crimson stain,

He washed it white as snow.

Paul says "By grace are ye saved through faith and that not of yourselves; it is the gift of God: not of works lest any man should boast." Eph. 2:8, 9. So it is on the meritorious grounds, and sacrifice of the Lord Jesus Christ, "He suffered the just for the unjust." He bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we are healed. 1 Pet. 2:24. He suffered and died for our sins and rose again for justification.

Now let us see how Jesus meets the case of the sinner. The law has been dishonored by the sinner. Christ our surety, assumes the nature of man, for whom the law was made, and in that nature obeys it, clearly, fully, and perfectly; he enthrones it on his heart, embodies it in his life, and proclaims it in all its purity and glory to the world; he then meets its penal exaction; its demands the death of the sinner, pronouncing him accursed; he freely laid down his life, and dies in the stead of the transgressor. But did not the law demand the death of all transgressors? Yes, but infinite worth and preciousness of Christ's blood meet fully all the infinite demands of the law upon transgressors. Now in Christ's death, the law is honored, not relaxed. Satisfaction is made, not evaded, and now many can act in unison, and not in opposition to the holiness of God and His righteous laws. The instrumental means of our justification is FAITH; being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1. Therefore we must rest on the sacrifice of His Son, for our justification, for God sent His Son to be the Redeemer, to pay a price equal to the claims of eternal holiness and truth. It was the punishment of sin in Christ, that satisfied the law; the voluntary victim, the propitiation. He stood in the fearful gap, he took the culprit's place, he bore the punishment in his own body on the tree. Now sin is punished, now God is glorified—and the world, through Christ, may be saved. He gave himself to endure the outpourings of the wrath denounced against sin. He trod the wine-press alone. He took the cup, and tasted death for every man—He gave His soul a living sacrifice for human guilt—His heart he gave in all the exercise of his mission, and then emptied it of living blood, and shed every drop of it for the salvation of man.

There is a fountain filled with blood.

Drawn from Immanuel's veins,

And sinners plunged beneath that flood,

Lose all their guilty stains.

So men must come to Christ by the way of the cross, he must be behind the blood. Jesus is the way, the truth, and the life. No man cometh unto the Father, but by me. Christ says "Verily, verily, I say unto you. He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

J. E. Lowe.

## IMPORTANT ANNOUNCEMENT

W. C. James, D. D., Cox Secretary,  
Education Board, Southern Baptist Convention.

At the meeting of the Convention in Jacksonville next May, one of the most important matters to be considered is the standardization of our Southern Baptist Schools. Second only to the Christian atmosphere and teaching of our schools, is their standardization and the object of this notice is to call the attention of the brotherhood to the fact that the discussion will take place at a good hour of the Convention and to urge that much and earnest thought beforehand be given to it.

The initiative in this matter was taken by the Southern Baptist Education Association at its annual meeting in Birmingham last December and the writer believes their action should and will receive the cordial and unanimous endorsement of the Convention. Those who are interested, and it is hoped there are many, will do well to read the Report of the Committee on Resolutions, which appears in the Proceedings of the Association and also in the Baptist Education Bulletin, December 1921. The Report is the first article in both publications and any one not having either may receive it or both upon application to the Education Board, S. B. C., 1214 Jefferson Co. Bank Bldg., Birmingham, Ala.

It has been proposed to dig a ship canal through Palestine beginning at the Mediterranean opposite Nazareth, reaching the Jordan Valley just below the Sea of Galilee, going down the valley and extending from the South end of the Dead Sea to the eastern arm of the Red Sea.

TO THE PATRONS AND FRIENDS OF  
MISSISSIPPI COLLEGE

Mississippi College is not an experiment. For nearly a hundred years she has been training young men. The character of the thousands she has sent out, is her recommendation. They are found in every walk of life—farmers, teachers, doctors, lawyers, merchants, preachers, bankers, statesmen, and every other useful occupation. They have gone to every point of the compass. They are light bearers in every part of the world. The sun never sets on her sons. Everywhere they are leading in evangelization, and a higher civilization. With the ever increasing number of Baptists in the state, and Campaign, she is destined to do much larger with the income from the Seventy Five Million work in the future than in the past.

In all this work, The Clinton Baptist church has had a noble part. Under the preaching of the consecrated pastors, thousands of young men have been saved, have caught visions of greater things and nobler, and have received inspiration to undertake them. In the various departments of the church, they have received efficient training for capable kingdom service anywhere. When the Lord makes up his jewels, this church will present Him with an enviable host. With the coming of more students, and the completion of her new house of worship, she is destined to do far more in the future than in the past.

The spirit of the church is being manifested now possibly more than ever before. She is now building her new seventy-five thousand dollar church house. She is doing it by faith. After giving and giving till gifts represent the very blood of the givers almost, they lack \$5000 having enough in sight to put up the walls and to put on the roof. Without a word to the outside world, (not a soul knows of this letter) she is trying to raise this \$5000 among the local members, in cash in ninety days when this work is expected to be finished. While supplying for the church recently I learned these things, from announcements at the services. Added to what they have already paid on the building, to their current expenses, and to their dues on the 75 Million Campaign, it will mean unusual sacrifice to this church. Every one acquainted with the situation knows this.

The smallest mission of this church is to serve the local community. The town is small, composed almost exclusively of people here for the schools. A large per cent of these are transient. Most are salaried men, living up to the limit of their incomes. The greatest mission of this church is to serve the student bodies of Hillman and Mississippi Colleges. These come from every county in the state, and almost every community. They are your boys and girls. You have a very vital interest in this church, their spiritual interest while here. In consideration of the above facts, I believed that many of you would count it a privilege to have a part in the great work of this church. In her history there has never been a time when a little help would do more, and be more appreciated. It will help the church in this unequal task of trying to accommodate your boys and your girls in these splendid church privileges during their college days.

Phil. 4:17. "Not because I desire a gift; but I desire fruit that may abound to your account" I call your attention to this matter. It would rejoice the hearts of the Angels to have the fruits of this church placed to their credit. In any proportion that you help the church, just in that proportion will this fruit be placed to YOUR credit. This is not a request; it is a statement. If you feel as I believe you do, I believe the church will receive a flood of checks from every part of the State on this \$5000 needed in the next ninety days. Let them come to the Treasurer, Prof. M. P. L. Berry, Clinton, Miss.

J. B. POLK.

## THE QUESTION OF EVOLUTION IN OUR SCHOOLS

Much is being said and has been said about the teaching of Evolution in our schools. Mr. Bryan has made himself heard on it and some of our brethren have made themselves felt on it. I wonder if we are all right clear on what we are after any way. Some good brethren seem to want to believe in evolution and some do not. Many of our brethren think it has been taught in some of our Baptist schools.

What is evolution? We all believe in it when we mean a development, a growth, an unfoldment. The things some of us do not believe in is that it started everything. (Though its discussion the last few weeks seemingly has done so). Why can we not believe it started everything? Because (1) It would contradict the history of the first three chapters of Genesis and (2) it would destroy the whole purpose of Christ's coming. The history of it is that God created man and gave him certain privileges and certain defined limits. He violated this command through which he fell and

"... brought death into the world and all its woe."

Christ was provided as a remedy for this. The question is if the creation and fall are not just like Genesis says why was it necessary for Christ to come? In other words if "in Adam all" did not "die" why say "in Christ shall all be made alive?" or 15:22. As sure as light Christ was not necessary if the creation and fall are not historically true, and right here is the crux of the whole matter too.

Everything in the Bible teaches the historic accuracy of the whole thing and our faith is based on what the Bible says and not what science says it has discovered. None of us is opposed to science but we want it to be science, and we are not going to pin our faith to science until it has done all it can do then paralleled itself with the Bible. When it gets through discovering and gets to the final facts it and the Bible will occupy the same platform and be on good terms too.

The whole Bible takes the first three chapters of Genesis to be real truthful history. There is not the breath of a doubt expressed on it.

1. Moses and the Prophets accepted the whole things a very history, and held out to the readers that God would provide a Redeemer Who would save them from the effects of the Fall. They believed it and were saved.

2. Christ accepted it as historic truth and took His place as the Redeemer from the curse of the Fall of whom Moses and the Prophets had written, and died and rose again to save us from it.

3. The Apostles believed and taught it as is recorded in Acts and then wrote Epistles emphasizing it. They left no doubts about it.

Thus the Bible is clear on it. There is no reason why any Christian teacher should be troubled over it, when the Bible has settled the very questions that it is now agitating. We are to square our faith and our teachings by the Bible and not by what science wants us to believe in the face of the Bible. But since the question is up it ought to be settled. If I may suggest I can give a basis of settlement that will settle it. Since we are to believe what the Bible says and not what science claims in the face of the Bible suppose we just come to this question: Are the Creation and Fall of man as recorded in Genesis real history just as the birth and activities of Spurgeon or of Washington are real history? Old time Baptists and Methodists and Presbyterians would accept this without a flinch. Some others before answering would likely raise a discussion about science, or narrowness or bigotry or the intolerance of ignorance. But it would fix the point at dispute in short order.

While this is being settled there is another

that might be asked without doing any harm just as this "stage of the game". It is something like this: Is regeneration a new life imparted by the Holy Spirit or is it an evolution of character coming from good blood or good surroundings or from proper teaching? The answer to this might be informing.

There is no trouble to find where we are if we will tell where we are.

M. K. THORNTON.

## EDUCATION DEPARTMENT

D. M. Nelson, Secretary.

Athletics in high schools and colleges is a very powerful agency. If properly controlled and wisely directed it may add a great deal to school life in a general way as well as serve as a potent factor in the development of manhood and womanhood.

There are some very evil tendencies in athletics, however, which appear to be nation wide. If something is not done to curb professionalism, the over-emphasizing of the spectacular features of the sports, and the building up of teams to win no matter what may be the cost, there is danger ahead.

Below are the resolutions on this very vital subject, passed by the Association of American Colleges at their last meeting in Chicago.

"We approve of athletics in college. We should give them more support and encouragement, not less. But our efforts should be directed to the building up of the health and the physical well being of all our students and not directed primarily to the development of a few highly specialized athletes or to the winning of games. The intense rivalries and the excessive demands of the public have laid upon the colleges a strain to which they ought not be subjected. The temptation to increase prestige by gaining athletic victories has resulted in some instances in the sacrificing of our ideals and in the lowering of the tone of intercollegiate contests. Whether there is less of the professional spirit than has obtained in the past is perhaps a matter of debate—the important thing to register is that there is too much.

"We consider it our bounden duty to see that there shall not be the least suspicion of professionalism or commercialism in our college athletics. To the end that we may put an end to certain conditions and practices that are at present a menace to the amateur spirit in college athletics. Resolved

1. That we urge upon the colleges and universities of this Association a closer supervision and a stricter vigilance in excluding from their athletics every practice that has in it the least taint of professional spirit, and to organize their athletics that the physical well being of all the students may be secured. Specifically we recommend the general adoption by the members of this Association of the one year Freshman rule, and the rule known as the migratory rule.

2. That this Association request the Carnegie Foundation to provide a survey of the athletic situation in our colleges in the hope that a way may be found and a general plan adopted by which clean athletics may be provided for all and at the same time preserving the generous rivalries and enthusiasms of intercollegiate contests without undue sacrifice of energies and without sacrifice of their ideals."

## Endowed Professorships in Georgetown College, Kentucky.

The McCalla-Galloway Professorship. In view of a bequest of \$15,000 by F. C. McCalla, and \$12,000 by W. B. Galloway, the trustees have established a professorship by the combination of the two bequests, calling it the McCalla-Galloway Professorship. By order of the Board of Trustees, this fund has been assigned to the Department of Mathematics.

The Students' Association Professorship. This is a fund of \$25,000 given by graduates and former students of the college for the endowment

of the Professorship of History and Political Science.

The Maria Atherton-Farnam Professorship. This is a fund of \$30,000 given by Mr. John M. Atherton, of Louisville, Ky., for the endowment of the Professorship of Chemistry in memory of his wife and in honor of her father, the late Professor J. E. Farnam LL. D., who filled the chair of Natural Sciences in Georgetown College with eminent ability for nearly half a century.

The Dudley Professorship. After the death of President R. M. Dudley, friends of Christian Education in honor of his work and worth, raised a fund of \$25,000 to endow the Professorship of Philosophy, which he had held with distinguished ability.

The Gilmore Hayes Nunnelley Professorship. In April, 1919, Mr. Gilmore Hayes Nunnelley (B. S. Georgetown College, 1876), Chairman of the Board of Trustees, gave \$30,000 to Georgetown College to endow the chair of Bible.

Here is Georgetown College with five endowed Professorships. Mississippi Baptists have four institutions of learning, and not one endowed Professorship. This is a wonderful field of service to which some individual, some class, or some family might turn with their money. Only a few of us can teach in person, and that for but a short time, but with our money put in the endowment of a chair in one of our Christian Colleges we could teach and influence young men and young women through the ages.

My prayer is that the Good Lord will soon impress some Mississippi Baptists to enter this wonderful field of service with their money and by so doing immortalize themselves.

## ECHOES FROM THE SPEAKING CAMPAIGN

District Man, Hewlett, reports a good day at Rome and Inverness, good crowds and splendid hearing. Hewlett sums up the Delta spirit in these words: "I think we can count on the Delta to really try to pay their pledges."

Dr. Lowrey reports a good day at Verona and Okolona. He has good reason to believe these churches will come up all right with their payments. The pastor at Okolona, Bro. W. A. Sullivan, feels sure that his church will even up this year's apportionment by the first of May.

The following letter from Bro. J. B. Quinn, County Organizer for Jefferson Davis County, has the right ring:

"I am calling a meeting of the pastors and S. S. Superintendents and leading workers of our county for Saturday afternoon at 2 o'clock with a view of considering with them the Spring round up campaign and other matters of importance. Am hoping to have a good meeting. I am attempting to reach as many of the churches in the county as possible myself and will try to get other workers to reach as many of the others as possible. The task is great, but the cause is greater and our Lord is greater than all. I am praying for victory and backing up my prayers with work."

## BAPTIST RECORD HONOR ROLL

The following churches have put the Baptist Record in every home. The list grows. When shall we add your church?

- 64 Spring Hill, Franklin County, S. R. Young, Pastor.
- 65 Ruleville, Sunflower County, R. C. Blalock, Pastor.
- 66 Pontotoc, Pontotoc County, J. L. Robinson, Pastor.
- 67 Meadville, Franklin County, W. A. Green, Pastor.
- 68 Woodville, Wilkinson County, G. H. Suttle, Pastor.

Note.—Several other churches have voted to put the Baptist Record in every home and will send the lists and cash payments soon. Let the good work go on.

## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
Second V. President—MRS. M. F. DOUGHTY	Shaw
Third V. President—MRS. C. LONGEST	University
Fourth V. President—MRS. JEFF KENT	Forest
Fifth V. President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V. President—MRS. R. L. BUNYARD	Summit
W.M. U. V. President—MRS. A. J. AVEN	Clinton
Rec. Sec'y.—MRS. P. L. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TRAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Raymond
Training School Trustee—MRS. J. L. Johnson	Hattiesburg
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson
Mission Study Leader—MRS. H. J. RAY	Grenada
Personal Service Leader—MRS. J. HENRY F. BROACH	Meridian
Stewardship Leader—MRS. P. B. BRIDGES	Jackson
White Cross Work—MRS. HENRY F. BROACH	Meridian
Corresponding Secretary—MISS M. M. LACKKEY	Jackson
Treasurer—MISS M. M. LACKKEY	Jackson
Editor, W. M. U. Page—MISS M. M. LACKKEY	Jackson

## PROGRAM FOR W. M. U. STATE MEETING

April 11-13, 1922, Water Valley

Devoted largely to our Auxiliaries

## KEY WORD, "MORNING".

## TUESDAY EVENING

"The Morning is come unto thee, O thou that dwellest in the land." Ezek. 7:7.

7:45 Devotional, Led by Rev. Wayne Allison, Pastor, Water Valley.

Message in Song.

Address, Dr. R. B. Gunter, State Convention Board.

Announcements. Adjournment.

## WEDNESDAY MORNING

"Thy mercies are new every Morning. Great is Thy Faithfulness." Lam. 3:23.

8:30 Departmental Conferences.

9:30 Devotional, led by Sister from Water Valley.

A Good Morning Greeting.

Good Morning Response.

Message in Song.

President's Message.

Prayer.

Recognition of Christian Workers.

Appointment of Committees.

First Reading of Suggested Change in Constitution.

Message in Song.

Summons to a Growing Task, Report of Corresponding Secretary.

Election of Nominating Committee.

Nominating Delegates to W. M. U. S. B. C. Announcements.

Consecration Service, Miss Emma Leachman, Home Mission Board.

## WEDNESDAY AFTERNOON

"Thou shalt shine forth; thou shalt be as the Morning." Job, 11:17.

2:30 Hymn. Prayer.

Our Training School, Mrs. J. L. Johnson, Trustee.

Message in Song.

Our S. S. Board, Mrs. I. J. Vanness, Nashville, Tenn.

Prayer.

Report of State Young Peoples' leader.

Announcements. Music.

Message from Miss Mather, Union's Young Peoples' Leader.

WEDNESDAY EVENING, OUR COLLEGES

"Who is she that looketh forth as the Morning?"

Cast. 6:10.

Professional of College Women.

Prayer. Message in Song.

Report of College Correspondent.

Message in Song.

Playlet, by Blue Mountain Y. W. A.

Announcements. Message in Song.

Message from Miss Mather.

## THURSDAY MORNING

"Then shall thy light break forth as the Morning." Isa. 58:8.

8:30 Departmental Conferences.

9:30 Devotional, Miss Emma Leachman.

Message in Song.

The Roster of the Districts; Message from each Vice President through her Young Peoples' Counsellor.

Making the By-Ways Beautiful, Demonstration by Auxiliaries, under Mrs. H. F. Broach, Personal Service Leader.

Message in Song.

Prayer.

"That I may Know Him," Demonstration by Auxiliaries, under Mrs. H. J. Ray, Mission Study Leader.

Open Discussion: My Society in 1922-23, with its Enlarged Opportunities, Especially in Regard to our Young People.

Hymn.

Announcements.

Consecration Service, Miss Emma Leachman.

## THURSDAY AFTERNOON.

The glory of our life

Comes not from what we do or what we know, But dwells forevermore in what WE ARE."

2:30 Hymn.

Prayer.

Missionary Message.

Prayer.

Our Margaret Fund, Mrs. W. J. Davis, Trustee.

A homely Lesson in Stewardship, Playlet by Auxiliaries under Mrs. P. B. Bridges, Stewardship Leader.

Final Reading of Revision of Constitution. Miscellaneous Business.

Reports: Credentials, Resolutions, Obituaries.

Report of Nominating Committee.

Adjournment.

**IN REGARD TO OFFICIAL SEALS:** All Official seals must be ordered from Miss Mallory at Headquarters. The order for these seals is placed as soon as we receive same; but it is a physical impossibility for us to secure them from Birmingham and "send by return mail." Sisters, please take note of this. If you do not receive them in the course of say ten days we should like to hear from you, but otherwise we pray for patience. We are more than delighted at the great number of official seals that are being ordered. Our Mission Study is advancing our Work immensely.

## SPECIAL ATTENTION, SISTERS.

Once more your very special attention is called to the fact that all those who will attend the W. M. U. Meeting in Water Valley April 11-13 should send in their names.

**THIS IS IMPORTANT!** Our Water Valley sisters are doing much for our comfort and convenience. Surely we can do this much for them. Send your name at once to

MRS. ED. KENNEDY,

Main Street,

Water Valley, Miss.

Being in a facetious mood, some one remarked recently "there is not much to February, it is not even a month." Be that as it may February scheduled in the Woman's Missionary Union calendar two outstanding meetings. For the first time, the regular and mid-winter meeting of our W. M. U. Executive Committee was held at our headquarters, Birmingham, Ala. The attendance was unusually large, and was cause for great gratification that all the Union officers, the members of the local board, and the vice-president or her substitute, from each state, with the exceptions of New Mexico, Oklahoma, Arkansas, and District of Columbia, answered to roll call at the first meeting. Mrs. James and Miss Mallory extended a most gracious welcome to our own "executive W. M. U." while the cordial consideration, delightful hospitality, and kindly thoughtfulness of the local committee will ever remain in our hearts a cherished memory. Notwithstanding the almost universal economic and financial depression, a

splendid spirit of optimism was manifest, and the tone of the meeting was exceptionally hopeful and far-sighted. Large consideration was given the annual programme for the W. M. U. meeting in Jacksonville, Fla., May 17-22. Relative to our campaign work, the thought was emphasized that though "times are hard," surely all Southern Baptist women are "not pressed to the wall," and in a fine sacrificial way many can help meet the present crisis by truly bearing one another's burdens, and thus fulfil the law of Christ. Our union treasurer gave out the information that during this quarter, our union must raise \$3,674,362.00, if we reach our W. M. U. campaign apportionment for the year. May I venture to ask, are Baptist women of Mississippi responsible for any part of this large amount? If, in your hearts, you know that this is true, won't you, as Miss Mallory suggested, and as some have already done, "try to pay in beyond your year's pledge, arranging for the excess to count on your total five year pledge?" These are months of great stress, and great need, and maybe the testing time of our love and loyalty to the Master.

After leaving this three days meeting in Birmingham, some of us hurried away to New Orleans, where from the 12 to 17, was held the first meeting of the Woman's Advisory Board of the Baptist Bible Institute, four members of this board serving as mission study teachers in the first W. M. U. school held in connection with the annual mid-winter Christian Workers Conference. These classes gave an opportunity in a very practical way of teaching the history and methods of W. M. U. work, at the same time emphasizing the great value of mission study, as a factor in developing and stimulating missionary interest. It is a real personal joy to record that three members of the class studying "A Wandering Jew in Brazil" indicated that they were willing to give their lives to Brazil, if God should so will it.

To say that the growth and development of this, the youngest educational institution of the Southern Baptist Convention is marvelous, does not in the least exaggerate or overstate the facts. Less than four years old, it has grown from 68 students to an enrollment for the present session of 221, including representatives from eighteen states. Thirty-seven of these are from our own State, Mississippi furnishing the second largest enrollment. The original purchase included five buildings, to-day counting the professors homes and apartments occupied by married students, the school owns seventeen buildings. The school has already four representatives on the foreign fields with fourteen volunteers from the present enrollment. A very large proportion of the student body are tithers, and all are engaged in some phase of personal work. It is the policy of the Institute that every department of work fostered by the Southern Baptist Convention shall be kept prominently before the students. Dr. DeMent and his splendid faculty have a great spiritual vision of the opportunity God is giving them in this great Catholic City. They are truly building for the years, and their work is already bearing fruit. In the class-room, were evidenced earnestness of purpose and a fine spirit of comradeship, in the home a gracious and cultured hospitality, and in all was the mission of gladness and joy of Christian service.

MRS. A. J. AVEN.

Dr. T. A. J. Beasley of Martin, Tenn., and his family were the victims of a bombing recently. When there was opportunity to take stock it was found that \$100 in money had been left and groceries and clothing were scattered around everywhere. It was a rainy night, but 125 people poured in. It was accompanied by prayers and songs, such as "God will take care of you," and "Just when I need Him most."

Thursday, March 23, 1922.

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### "TEN MILE" and J. C. WELLS

There is in Mississippi a young preacher that is teaching school and at the same time preaching every Sunday, and at the same time operating on Friday nights one of the best B. Y. P. U.s in the state. These are just some of the things that Bro. J. C. Wells is doing in Stone Co. The B. Y. P. U. he conducts on Friday nights is composed of the young people from the Ten Mile Baptist church. It was the privilege of the State Secy, to visit the school for chapel one morning a few months ago, the school in which these boys and girls are getting the beginning of their education. A brighter set can hardly be found. Bro. Wells is the principal of the school and loving the young people and believing that their education would be void and without value unless it included the element of Christian training, is through the B. Y. P. U. helping them to get this larger side of education. They have an attendance of around sixty-five. Bro. Wells took a class of them through the B. Y. P. U. Manual and it was our pleasure and privilege to send 22 diplomas as a result of the study. One of the churches of which Bro. Wells is pastor is Big Level. He has organized a B. Y. P. U. in that church, one that is doing splendid work. They took the B. Y. P. U. Manual, (Bro. Wells teaching it) and it was our pleasure to send them 25 diplomas just a week or two ago. The church at Perkinson also has a good B. Y. P. U. the result of Bro. Wells being their pastor. You say "How in the world can he find time to do all this work?" Well HE LOVES THE WORK and we can always find time to do the thing we love to do. He never has an idle minute, but is busy and happy, and the way to be happy is to keep busy.

**The S. S. Board's Vocational School.**  
Dr. Dargan has just sent out letters and a prospectus regarding the Vocational School to be held in Nashville, Tenn., this summer, June 8 to July 5. As last year the school will be held at Ward-Belmont School where splendid equipment and beautiful grounds, a faculty that cannot be equaled and a course that will be worth a year in college to those who attend.

Dr Sampsey and Dr. Robertson of the Seminary at Louisville will be the inspirational speakers. The course will include Bible Study, Sunday School Psychology, Sunday School Management, Methods of Teaching, B. Y. P. U. Work, and other practical and important subjects. It is a splendid chance for any young person wishing to enter Sunday School or B. Y. P. U. work as a life profession. You get in touch with those who can advise and recommend. The cost of attending the school will be from fifty to fifty-eight dollars, for the four weeks, that includes board and lodging, there will be no tuition. We hope that there shall be a goodly number from Mississippi to attend this school. You may write to Dr. P. E. Burroughs, 161 Eighth Ave. North, Nashville Tenn.,

for any information you wish regarding this school.

### The B. Y. P. U. and the 75 Million Campaign

As in all lines of enlistment the B. Y. P. U. members of the south were loyal in making pledges to the Campaign fund, and we believe they will be as loyal in paying their pledges. We want to do more than pay our pledges however, we want to be used in our county to help enlist others in meeting the crisis that we are now facing. We are behind as a state on our gifts and we want to come up by the first of May. We want to meet our obligation. We want to go to the convention at Jacksonville as we did last year, having met our quota. A good way for the B. Y. P. U.s to help in rounding up this year's work will be to give a good missionary program in the nearby churches, that will inspire the people and give the pastor a better chance to bring the appeal home. Try yourselves out now, see how good a program you can get up and do it in the Master's name, and receive the blessing.

### TO THE PASTORS

Dear pastors, many of you have responded well and I appreciate that, and so I am not making this plea to you, but to the pastors that have not yet responded to the letter of request some weeks ago for names of those in your churches that were the leaders of the B. Y. P. U.s. The end of another quarter is here and we are sending to all the B. Y. P. U.s the Quarterly Report blank with a letter and we want the name of every B. Y. P. U. So if you are one of the ones that have not sent in your list PLEASE do so at once. Thanks.

### STONEWALL

The officers and group captains of the B. Y. P. U. were called together in a business meeting Monday evening at the home of Mrs. D. L. Harper. Programs were planned for the next few weeks and all plans laid for Study Course Week in March. There are to be two classes: "Training in Bible Study," conducted by Rev. J. S. Slaughter and the B. Y. P. U. Manual class, conducted by Mr. J. N. Brown.

The work of the groups not on duty was discussed, also the song service and it was agreed to meet a little early every Sunday for practice. It was also decided that the Daily Bible Readers Course be made a very important part of the work.

The State Convention at Meridian was also discussed and it was decided that this union be well represented.

The Librarian brought before the meeting the importance of a B. Y. P. U. Library, and as this union has never had a Library, it was decided that it be started at a very early date with a donation of books from members of the B. Y. P. U. and others who wish.

The Stonewall B. Y. P. U. hopes to accomplish great things this year with the following officers and Captains to plan and lead the work:

Mrs. E. D. Graham, President, Mrs. Jason Biggs, Vice-Pres., Mr. John Buckley, Cor. Secy., Mrs. Myron Clark, Secretary, Miss Kate Holdcroft, Treas., Mrs. D. L. Harper, Librarian, Mr. W. C. Martin, Chorister, Miss Verna Mae Harper, Pianist, and Mr. Myron Clark, Miss Allie Biggs, Mr. E. D. Graham, Captains.

### MAGEE B. Y. P. U.

No greater blessing ever came to Magee church than when Mr. Wilds came our way Feb. 17, and spent four days with us conducting a Study Course in the B. Y. P. U. Manuals.

The members of the B. Y. P. U. will always be indebted to Mr. Wilds for his wonderful work among us. His very presence was an inspiration to us.

To know him is to love him.

He has won a place in the heart of every B. Y. P. U. per.

We extend an invitation to him to come our way every time he has an opportunity.

We were exceedingly fortunate to have Mrs. Wilds with us the last night of the Study Course.

### SONG TO MR. WILDS

(Tune — Margie)

Our Auber J. Wilds,  
We're always thinking of you Wilds,  
We'll tell the world we love you,  
We'll not forget our promise to you,  
We will always cheer and sing  
And everything for Wilds,  
You've been our inspiration  
Days will not be blue,  
After all is said and done  
We will make this Union A-1  
Oh, Wilds! Oh, Wilds! it's you.

The Greenville Senior B. Y. P. U. has just completed the second book, "Training In Christian Service," in the B. Y. P. U. Study Course and 75% of the Union took the examination and made 100%. Mrs. W. L. Cornell the leader of the Seniors was the splendid teacher, drilling us until we just couldn't help but know everything in the book. The hours were from six to eight with eats in between and peppy yellows and songs.

"Training In Christian Service" is a most interesting and helpful little book the B. Y. P. U. could study as it teaches us all about our church and our duties as Christians and church members. It would help some of the older church members to study it as it contains fundamentals that everyone should know about the church.

Our church is being repaired from top to bottom and our new preacher Rev. Perry C. Walker has just arrived so with a new and energetic preacher and a practically new church the Greenville Union expects to do great things in 1922. Mr. Walker visited us Thursday night and made a friendly and interesting talk. We like him fine and expect he will lead us all into greater service. He also introduced us to his wife who is an attractive and sweet little woman. Member.

### THE ROXIE INSTITUTE

The brethren said that I should write up the Institute. Very well. It was strictly speaking a good meeting, NOT largely attended, but "largely" enjoyed. Rain, sickness, and other uncontrollable things hindered us. Yet, the work went on.

Six preachers and several visiting brothers, not preachers answered to the roll call. The appointees present came well prepared to discharge their functions. We had very pleasing and profitable teaching to the last day.

We greatly missed the services of our appreciated and most capable brethren. Doctors J. A. Taylor of Brookhaven, and W. A. Borum of Natchez. It was not their fault however, and another year we hope to have them with us.

Brethren S. P. Morris, B. B. Hall, S. S. Perry, W. A. Green and C. M. Morris came in good spirits and gladdened all hearts.

An unforeseen slip of the trolley wheel deprived us of Bro. Owen Williams in the Institute. Bro. G. H. Suttle was sick. Some other providential cause kept away pastors O. U. Sullivan, R. E. Weeks, T. G. Polk and S. R. Young. Another year, God willing, we must all be there for the full three days.

We agreed to have a meeting of all these Southwestern Mississippi pastors at some time during our next Baptist State Convention. At that meeting it is hoped that we will do the best things to advance our cause in these historic parts.

A. P. SCOFIELD, Chairman

### MC COMB CITY

The First Church of this city, is thriving along under the leadership of J. W. Mayfield. Brother Mayfield came to this pastorate on February 1st this year, and since this time about thirty-seven have been added to the church, which brings our membership up to about eleven-hundred and seventy-five. We have a men's Bible class of about fifty members, and good attendance.

The Sunday School under the leadership of Judge F. D. Hawitt is progressing nicely, and shows material gains with each passing week. The enrollment now registers seven-hundred and twenty-five and our aim is ONE THOUSAND, and the prospects are good that we will attain the number.

A MEMBER

### BIBLE SCHOOL

We the members of the Pastors and Preachers Bible School, offer the following resolutions:

1. That we express our most sincere appreciation to the good women of the four Baptist churches of Hattiesburg for the generous way in which they have provided for our physical needs.

2. To Bro. A. L. O'Bryant whose tireless efforts have been one of the greatest factors in making the school a success.

### MRS. M. P. DUNCAN.

Mary P. Duncan was born Sept. 7th, 1857. United with the Baptist Church when a girl, married to M. P. Duncan Feb. 1897. Was a member of Tangipahoa Baptist Church. Passed to her reward March 13th, 1922. Services were conducted by the pastor, and the body was entered in the McComb City Cemetery. A good woman has truly gone to rest.

J. G. Gilmore, Pastor.  
Synka, Miss.

**There is No Telling What People Can Do When They Try**

I was called as pastor of Arm Baptist Church in February, 1920, and I found the people worshiping their Lord in a school building, which they had been doing since organizing the church in the year of 1907.

They did not have any other organizations whatever and now we have a five Sunday School, W. M. S., H. Y. P. U., G. A.'s, and Sunbeam Band, and all of the different organizations are doing splendid work. We have in connection with the W. M. S. a Bible class of the most enthusiastic women that you ever met. We first organized this class in January. I meet with the ladies once a month. We began with the first chapter of Genesis, and intend to go thru the Bible.

On my next appointment there I want to organize a teacher's training class, using the Sunday School Normal Manual for a text book. We are using the duplex envelopes and the system is working splendidly. We have had thirty-one additions to the church since I went there. The W. M. S. was organized in July 1920, and since that time have contributed to the sick and needy to the amount of approximately three hundred dollars. Each organization contributes regularly to local expenses and the church, as a whole has kept fairly well up with the 75 million campaign pledge, notwithstanding the fact we are behind with our pledges now. I hope and pray that we may be able to redeem ourselves this year. These people believe in meeting their obligations and they seem never to know when they have done enough for their pastor.

Besides all of this and in spite of the financial straits which we have been passing through for the past eighteen months, we have erected and dedicated to the Lord, one of the neatest, best equipped little churches in that section of the country, with a seating capacity of approximately 400, and it is just about had its capacity last Sunday night. The evening hour was a great hour with us. Two fine young men came forward and accepted Christ as their savior, desiring to follow their Lord in baptism. Now our church is complete and we haven't a dollar of indebtedness and I, as pastor, want to thank all who contributed to the erection of our church, no matter how small or how large your contribution. Every penny was received with an appreciative heart. When I speak I believe that I express the sentiment of the entire church. Now I do not know just what our church has cost us as I haven't inquired into that yet, but I figure that in dollars and cents that is worth \$4,000, regardless of what is cost.

I have only given you a scratch of the work that has been done there in the past two years. We have a goodly number of tithers. Brethren, pray for us that we may continue in the good work and that we shall do more for our Lord in days to come than we have in days passed and gone.

Yours for service,

A. J. LINTON.

**The Mid-Winter School at The Bible Institute in New Orleans.**

The Lectures were all that could be asked. Each member of the Faculty seemed to be at his best. If you want to go where they teach the Bible in its fullness and simplicity I would suggest that you go to the Bible Institute. This is the third session and they have two hundred and twenty-one students, from eighteen States, four Nationalities. The fellowship can't be excelled. It seems like one large family, all have the greatest respect for Dr. Dement, as well as the remainder of the faculty. New Orleans, five years ago had six Baptist Churches and around eleven hundred members. Now they have eleven churches and around three thousand members, and their contributions have increased several hundred per cent. The students from the Institute are going to the jails, Prisons, Hospitals, Docks, and every place where they can find some one to preach to, even on the street corner. The big Baby is fast getting to be a young man. We will soon be compelled to quit calling him a baby, God is surely smiling upon this Institution of ours. The Baptists made no mistake when they established this school there. The next thing we need to establish in New Orleans is a Hospital. The City offers to give to the Southern Baptist Convention a site consisting of two squares costing eighty five thousand dollars, paid for by private subscription.

In the Mid-Winter School we had Students from eight states, Mississippi having the largest enrollment, and Louisiana the next largest number. In the regular School this is reversed. The following brethren were in attendance, Rev's John Heath, S. V. Gullett, J. B. Middleton, M. V. Owings, E. T. Putnam, W. P. Winter, J. T. Sargent, D. F. Hoyle. The following from La., Rev's H. J. McCool, B. A. McCullough, H. E. Pettus, Rev. E. B. Farrow, Ala., Rev. J. A. Anderson, S. C., Rev. P. A. Underwood, N. C., Rev. R. G. Joiner, Miss. The following Laymen attended F. B. Taylor Ky a singer, Fritz E. Goodbar a layman from Arkansas, R. M. Underwood a singer from Georgia. The regrettable feature about the school was that there was not more of our brethren in the Ministry there.

I want to plead with our brethren to avail themselves of this opportunity. Our Board deserves the commendation of the brotherhood for sending our Country Pastors to this school, so far as I have been able to learn Mississippi is the only state that is doing this for their preachers, and it should be an inspiration to our rural churches to pay their campaign pledges to the 75 million fund. When the Board exhausts their means for this purpose then the churches should see that their pastors are provided with means to attend this school, release them from their work and let them go and they will come back better prepared to serve them. It is a wonderful inspiration to meet with the brethren from different parts of the state and other states.

The faculty for the S. S. B. Y. P. U. & W. M. U. work during this school was well selected. During the week of B. Y. P. U. & W. M. U. work there was over three hundred enrolled for this work.

W. L. Grafton.

**Sardis Baptist Church,**

Feb. 26, 1922.

The following Resolution was presented and unanimously adopted, viz:

Whereas, our beloved pastor, Rev. W. L. Howse, has tendered his resignation to take effect at once, in order that he may remove to Jackson, Tennessee, so as to be with his boys who are students in Union University, and

Whereas, it is with great reluctance and sorrow that we part with him as pastor,

Therefore, be it resolved, that we place upon our record our high appreciation of the able, efficient and faithful labor of Brother Howse in the work of the ministry, and as pastor while with us, and we cheerfully and lovingly commend him and his faithful wife to any community, or church to which they may go, as worthy of the highest regard and utmost confidence.

Resolved, that a copy of this resolution be given to Brother Howse and a copy to the Baptist Record, and the Baptist and Reflector with the request to publish.

L. F. RAINWATER,  
Church Clerk.

A true copy.

**CABBAGE AND ONION PLANTS**

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charles-ton Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 300, \$1; 500, \$1.25; 1000, \$2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 500, \$1; 1000, \$1.75; 5000, \$7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed.

Union Plant Co., Texarkana, Ark.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

**How About You at Sixty-five**

"Eighty four out of every one hundred men reaching the age of sixty-five are dependent on others for support." Statistics of insurance companies prove this statement.

You will not be in this class if you will save regularly 10% of your income and deposit the same at 4% compound interest in the Mississippi's largest state bank, where every dollar deposited is guaranteed under the state guaranty law.

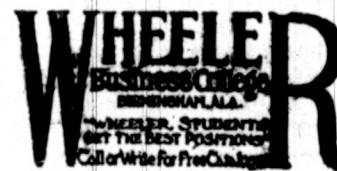
Resources over five million dollars.

Bank with us by mail.

**THE MERCHANTS BANK AND TRUST COMPANY****"THE GUARANTEED BANK"**

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**Stonecypher's Irish Potato Bug Killer**

Destroys all leaf eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Druggists, Seedsmen, and General Stores.

**Reliable Frost Proof Cabbage**

Plants of all varieties. By parcel post prepaid and insured, 50c per 100. By express, charges collect, \$1.50 per 1000 and \$1.00 for 500. All ascertained as you want. Count and describe when ordered. Order will be filled the day received. Plants passed favorably State Inspection.

ALFRED JOUANNET  
Mount Pleasant, S. C.



DR. D. E. CAMAK, Founder of Textile Industrial Institute  
Saw More, He Saw a Great Educational Life-Saving Station

A half time boarding school where grown, disadvantaged, young men and women from the Southern mountains by way of the cotton mills could earn in adult age that common learning which should have been their childhood heritage. Hundreds of those who toiled in the Southern mills when children are now toiling in this school, honestly earning a living and education at the same time, equipping themselves for leadership of a significant, social sort. They are sane, Christian, 100% American, Anti-bolshevistic, Altruistic.

The Institute Owns and Operates a Complete Cotton Mill in which the students, once expert workers in other mills, now make spinning, spinning, dress goods, cotton cloth, etc., called "Character Cotton". It is made right. They work one week in the mill and go to school, the other week the school pays them to work, and then in turn pay the school. The cloth is sent to most countries. Experts pronounce the cloth "Incomparable". It is sold through stores and by mail direct to the home where not carried by a local store. Shirt Tailored to Measure. Taken in Open House. Instructions Simple. Address: TEXTILE INDUSTRIAL INSTITUTE, Box 257, SPARTANBURG, S. C.

**STANDARD FOR 50 YEARS**

**WINTERSMITH'S CHILL TONIC**

**Not Only For Chills, Fever and Malaria**

**BUT A FINE GENERAL TONIC**

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

Thursday, March 23, 1922.

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A PEEP INTO THE DELTA  
Eldridge B. Hatcher.

Like Paul, I have been to Rome, though in one point, I am ahead of the apostle, in having visited the Rome which is located in Mississippi. We did the apostle the honor at the Bible Institute, at Rome; this week of centering our study upon one of his books, First Corinthians, though the honor was really ours in having such a royal production to study.

This scribe caught his second sight of that world, unequalled, hard hit but irrepressible section, known as the Delta. Rev. J. R. G. Hewlett must bear the blame of my visit. He summoned me to his aid in the Rome Bible Institute and being Enlistment Secretary for the Delta he was not a man to be side-tracked. He had me with him last year in his Lula Institute and decided to lean to mercy's side and give me another chance this year to redeem my Lula shortcomings. At least I accuse him of that performance.

Bro. Hewlett seems to possess the Enlisting knack and I moved my opinion of the state Board's judgement a notch higher whenever I visit any of brother Hewlett's fields and inspect any of his activities. He is not of the explosive type and does not carry around with him, gongs, drums and noisy fireworks. He is steady, level-headed and persistent and keeps the 75million banner flying at his mast. Rome, Mississippi, does not set up as a rival of the Italian city on the seven hills. In fact it is a small town and does not seem to have decided upon what part of its territory it will concentrate its buildings and drive down its pegs. But it has in it a Baptist church and a group of stalwart Baptists. The pastor is brother J. W. Hicks and a wide swath he cuts with his pastoral scythe. His other churches are far away near Eupora, Miss., and his home is among those other churches. But once a month he comes to Rome, preaches twice and sets the church wheel's going with a fresh momentum.

The church and community this week seemed to have a little misunderstanding with the weather. In fact the elements seemed to be paying back some old scores in the roar and bitterness with which they attack little Rome. During two days and nights the weather raged and pelted and scourged the town but the Institute surrendered not. Gideon and his band was on hand and every one was in his place and the program did not falter.

The preachers from the surrounding points laughed at the storm and came scurrying into the Institute, each with his address tied up in apple pie fashion. They all had appropriate initials to their names and it is to my discredit that I did not catch them, but their names I have and will call them here. There was Dr. Brame, the pastor at Drew and three times he sounded his bugle for the 75 million campaign on the subject "An Authoritative Program, a source of Power." Alertness and pungency are the marks of his speech and I decided at the conclusion that he makes a pastor and leader whom the Drew saints will be slow to part with. And there was brother Roten that bishop of Moorehead and in his speech he showed that he has con-

viction and knows how to set them on fire. Brother Clarke with his fair young wife reported for duty and delivered two bristling addresses. The former pastor of the church, brother Ousley shed the luster of his countenance upon one of our services, conducted the devotional exercises and made us wish to hear him again.

My home was with Dr. Biggs and if there is a physician who can see all the sick people and attend all the services, keep the church fires burning, take the preachers to the train, and keep all the other Institute wheels turning in proper fashion and can do all this in a more cheerful and orderly way than Dr. Biggs I would like to set eyes upon him.

This scribbling pilgrim did not speak but three times a day or eight times in all. Possibly they thought that what my performances lacked in quality they would supply in quantity and so for three days I was kept busy with pick-axe and spade with First Corinthians as the gold mine. And as I dash off these rambling reminiscences on this rumbling, railroad car about very recent Roman experiences I find the picture of a very pleasant visit hanging on my memory wall.

## ECHOES FROM THE PAST.

While the lamented D. I. Purser was yet young he found favor with God and man. He held some great meetings in country places. In those days he received an invitation to hold a meeting at Clinton, the seat of our Baptist college. He declined it. Speaking of it to the Christly Bud Hindon, who was at once uncle and father, he said, "Uncle Bud, I have had an invitation to hold a meeting at Clinton, but I can't go." "How is that" asked Uncle Bud. "Well they have two or three preachers in the faculty up there and a whole bunch of young preachers who know more than I do, and while I do not doubt my call to the ministry, I do not believe I am called to preach there."

The next year he got a second call to help at Clinton and made the same reply and had the same conversation with Uncle Bud.

The third year he got the third invitation, and this conversation was had: "Uncle Bud, I have another invitation to go to Clinton and I am going. This is the third invitation I've had from them three years in succession. You see I got to thinking about it and it may be that those people are praying too; and if the Lord is directing them I want to go." "That sounds like sense—go ahead" replied Uncle Bud.

He went and on his return was asked by the uncle: "Well Ing., how did you come out with your meeting at Clinton?" He replied "Finé, Uncle of Bud, fine—baptized 43, and I'll tell you how I did it: When I got there I decided to just preach about those things that I knew something about."

A wise decision don't you think? If our college bred men had acted on that simple but wise decision we would have been saved from many a wrangle. No evolution would have ever emanated from a Baptist pulpit.

In good hope behind the Blood.

R. A. Cooper  
Courtland, Miss.

East Mississippi  
Department

## THE ROOT OF EVIL

The Bible tells us that the love of money is the root of all kinds of evil." (R. V.) We believe this because the Bible says it and then we believe it because of the experience of these days. More people than you might think will do some queer things when money, just a little money, is involved.

People will steal money, people will rob for money, people will kill for money, people will sell their character and their very life for money and worst of all, people will lie to God and break their pledges to Him for a little money. This last crime is the chief of all things that money will cause us to do.

Some think very little about their relationship and promises to God from a money standpoint. It was a money relation that caused the defeat at Ai and the death of Achan and his family; it was a money relation that sent the rich young ruler to hell when he turned away sorrowful from the Lord; it was a money relation that caused God to say to the rich young farmer, "Thou fool, this night thy soul is required of thee;" it was a money relation, the breaking of a pledge, that caused the death of Ananias and Saphira. These examples could be multiplied and yet some people see no money relation.

Yes, money is the root of all kinds of evil, and the least and less common of these evils is not our conduct towards our money in our relationship to God. We cannot rob God and break our pledges to Him and go unpunished. So pay what thou owest.

## NOTES AND COMMENTS

The Senior B. Y. P. of Oakland, Newton County, was A. S. last quarter. Mrs. W. J. Gilbert is its president.

Pastor Beckett and his good church at Philadelphia have decided to build a new pastor's home. The old one is most too small for a large family.

The next fifth Sunday Board meeting of the Neshoba County Association will meet with Salem church in north Neshoba County. This is to be a missionary program and Bro. N. T. Tull and other of our state workers are expected to be present.

In a card from Rev. E. J. Hill, pastor at Oakland, Miss., he informs us that his little son Thomas, was operated on for appendicitis and other troubles at the Baptist Hospital, Memphis, some days ago. He said the little fellow is doing very well.

The Choctaw Baptists in these parts of the state are seemingly in some danger since the government has built a number of schools for them. The Catholics are seemingly trying to get control of them. This should not be permitted without an effort to prevent it.

This is the season of school commencements. The writer is invited to take part in some of them. Rev. W. Rufus Beckett is to preach the graduating sermon at Providence, Prof. W. J. Houston, Principal.

## ELLISVILLE

A unique program will be used in the midweek service at the Baptist church, Wednesday evening. The service will be only thirty minutes, beginning at 7:30.

The program will consist of one song, one prayer, one address and the benediction.

Not to miss any feature of the service it is necessary for those who attend to be at the church promptly at 7:30.

The idea of this "four-point" service is somewhat as follows: Selection of a song that will combine both poetry and melody and that will as near as possible harmonize all the melody-chords of the heart; one prayer that will speak the soul's need and aspiration as near as possible of those attending; one address that solves a difficulty for you or some one else in the exposition of some passage of Scripture; and finally a benediction that leaves you benefited by the service. The entire program to cover only thirty minutes exactly.

The purpose of this program is in the interest of busy people who are tired at the end of the day's work in the middle of the week just when religion can be both an inspiration and a recreation.

The address by the pastor, Rev. George F. Austin, will be only 24 minutes, from a familiar text, and will be illustrated vividly. The subject will be some phase of life right here in Ellisville, in helping everyone to solve everyday problems by the aid of religion.

The plan has been used by the pastor in other churches and is not an experiment. It gets the crowd and the result. Every person in Ellisville needs just such a service as these midweek meetings are to be.

The pastor and church officials are expecting a record-breaking attendance Wednesday evening, and that soon the attendance will equal in numbers that of the Sunday services.

The following unique schedule for attending the midweek services showing how easily it can be carried out, how little actual time it requires to attend the meeting:

Leave home 7:20 to 7:25

Arrive church 7:29

Service begins 7:30

Leave Church 8:01

Arrive home 8:05 to 8:10

The public is cordially invited to these Wednesday evening services. The people are urged to waste no time to make any sacrifices to "dress up" but to attend the service in their working clothes, leave office, shop or field or kitchen just as they are and come to church.

—Ex.

Here are two refreshing "howlers."

(1) Q. "What are the functions of gastric juice?" Ans. "Gastric juice is secreted in the stomach. It is very useful for cleaning carpets."

(2) Q. "Give some account of the circulation of the blood." Ans. "The blood runs down one leg and up the other."

## PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

## Will The Federal Laws Be Enforced

One sometimes hears in some quarters the expression that the federal prohibition laws will not be enforced, but will be disregarded and finally broken down. Whoever believes this must hold either that the national government will not try to enforce its Constitution and laws, or that it is unable to do so. Some will say it is not trying; but that statement is hardly justifiable in the face of the fact that Congress has appropriated \$9,500,000 for this purpose and that nearly a hundred thousand men are hazarding their lives and property in an effort to bring violators to justice.

Others are saying that even though the government is doing its best, it will never be able to cope with the lawless element of the country. This statement betrays a dense ignorance or a lack of proper regard for veracity. Generally those making the above statements are expressing their own desire and are not among the number who are trying to have the law enforced.

As an example of the government's ability and determination we have the deserters from the army or the mail robbers. They are pursued into every nook and corner of the United States and even into foreign nations. As long as fifty years have been spent by the government in running down offenders, capturing them at last. It can, with rare exceptions, be said of the violators of federal laws, "Be sure your sins will find you out."

It is true, that some law-enforcement officials are traitors, and that they use their offices to aid the lawless element. But doubtless most of them are doing reasonably well. The handicap to the federal operations in Mississippi is that we have so few federal ralders—only eight, and on an average, one-half of these are in the courts as witnesses, leaving only four men to cover eighty-three counties—nearly twenty-one counties to each man. However, if the county officials and citizens will cooperate properly with the federal authorities, fair progress will be made.

## EMPHASIS FOR PROHIBITION

Dr. W. W. Keen, famous Philadelphia surgeon, recently celebrated his eighty-fifth birthday. He is very emphatic for prohibition. The "grand old man of medicine," as he has been called, is very emphatic. Asked his views on the subject, Doctor Keen picked up a pamphlet from his desk, and said: "I

find no better expression on the results of prohibition than is contained in this address, which was delivered in the senate on November 15, 1921, by Senator Wesley L. Jones, of Washington state. He gave illuminating facts and figures, which exactly confirmed what I said regarding prohibition in my presidential address in 1920 before the International Medical Society in France.

The results of prohibition brought about the rehabilitation and reconstruction of the American home. Instead of spending money on whiskey, on the saloon, the head of the family is looking to his family, and buying clothes, and adorning the house, and looking after the children. The workman is making his home a fit place to live in.

"Prohibition has been successful, even tho in many cases administered by its enemies. If its friends were at the helm of prohibition enforcement there would be less violations.

"And yet, prohibition will never be entirely enforced. Here's the analogy. There is strong prohibition against murder. Punishment for murder is provided by electric chair and hanging. Yet there are murders committed. So it will always be. There is prohibition against stealing and thieving. Yet crime is rampant. There is strong prohibition against cheating. Yet lately we have seen where there has been lots of cheating of public people by crooks."

The prevalence of crime Doctor Keen attributes to postwar conditions. "All wars create a diminished estimate of the value of human life," he said. "The object of war is to kill people. No doubt, spread of crime can be laid to that deep underlying factor, brought on by the rush of war, and having its effect on weakened minds."

## SIXTY BARRELS STOLEN

On March 8 sixty barrels of whiskey were stolen from the government warehouse at Purkittsville, near Baltimore. An armed band of thirty thieves overpowered the three federal guards, spent four hours in loading trucks and drove away. Thirty-eight barrels were recovered and two suspects arrested. The idea of concentrating all bonded liquors in a few warehouses with a sufficient number of guards to repel any invasion is a good one.

Over 10,000 automobiles were stolen during 1921 in Pennsylvania alone, mostly for the purpose of transporting contraband liquor.

## PICAYUNE.

About three weeks ago we came to this town, coming through the country in our Ford from Lyon. This is my third pastorate and they have mutually excelled each other in thoughtfulness for our convenience. We had a good trip, spending two nights on the road, one in Jackson and one in Tylertown and soon felt rested when we were placed in this splendid, new, up-to-date Tate Hotel of Picayune. Our suite

of rooms was reserved for two days before our arrival. It was almost a week before our furniture came but the kindness of the brethren and keepers of the hotel only increased.

When finally we moved into the pastor's home we found it like a new one worked over, inside and out and a "House Beautiful" indeed. In addition to the repairs the super-thoughtful ladies had supplied our pantry with groceries in no small quantity. But this is not all; the

carpenters are still at work. They have built a barn for my cow and are building a house for my Ford. And still there are things to tell. On Thursday evening, last, the W. M. U. arranged a reception in our honor, they said, where we met in a social way the good people of the two larger churches here, Methodist and Baptist. At this meeting we were assured of the co-operation of the Methodist pastor, Bro. Moore, his helpers, of the fine and growing school under the direction of Mr. and Mrs. Stringer, of the W. M. U., on which a pastor always depends, and the citizenship of the town. The thoughtful way in which the church has prepared for our comfort and the purposeful way in which they have gone at the Lord's work lead us to expect great things of such a people.

Many of the things that have been thought and said about Picayune must not be true or a wonderful change has been wrought. The latter has happened I am sure, for it has been true of the field where the men who have preceded me have worked, but we are persuaded that such things would not happen in only a few years. When you can think of it pray for the larger work here that ought to be done.

Sincerely,  
O. P. ESTES, Pastor.

## B. A. TALBERT.

God in His infinite wisdom has seen fit to call from our midst one of Winona's most beloved citizens and member of the Baptist church, in the person of Barksdale Allen Talbert. He was found dead in the hotel at Amory, Miss., Wednesday morning March 1st at 4 o'clock A. M.

Bro. Talbert, age 49, was born at Hardy, Miss. After finishing his literary education he took his commercial course at Jackson, Miss. He then began work for the I. C. R. R. in which service he has been engaged for the past 30 years. From one promotion to another, he was finally given the position of Supervising agent for the Mississippi Division. His faithfulness to the interests of the R. R. Co., has gained for him the love and high esteem of the entire circle of men with whom he has been associated. The profound sympathy of the R. R. men not only by the elaborate floral offerings but also from the fact that a special car was ordered to Winona by Supt. J. M. Eager, of Chicago for officials to attend the funeral service.

Early in life, Bro. Talbert was married to Miss Belle Stone, of Valdosta, Miss., who has since been his faithful and devoted companion. To this union were born two children. The older, Joseph Truett Talbert, age 24 years is in the U. S. Navy service as Ensign on the U. S. S. "Tennessee", stationed at San Francisco Cal. the younger Clifford Barksdale Talbert, age 19, is a student at Miss. A. & M. College. Besides his immediate family he is survived by two brothers.

About 12 years ago Bro. Talbert made a public profession of faith in Christ and united with the Baptist church. Since then he has been a

faithful and active member and for several years an active Deacon. Through influence of his faithful wife, he was led to consecrate one tenth of his income to the cause of God. The loss of him to his church and all concerned is inexpressible.

Funeral service was conducted by his pastor, assisted by Dr. A. V. Rowe. (Masonic Ceremony). Altho we do not understand why this loved one was taken, we know:

"God's will is best

In that we rest.

In sunshine or in rain,

So come what may,

Yet will we say:

The will of the Lord be done."

Our deepest sympathy and earnest prayers, go out to the heart-broken. May the bereaved find comfort in leaning on the Everlasting Arm.

His Pastor,  
J. H. HOOKS

## HULA DOCKERY HOME FOR TRAINING NURSES

Pastors Read This.

One of the finest Nurses' Home in the United States and dedicated and opened for Nurses. We want fifty additional nurses at once. We don't think any school in the South offers the advantages this school does.

First, the Home is fire proof, reinforced concrete construction, steam heated, electric lighted; hot and cold water in every room, shower baths, bath rooms, tiled swimming pool, lecture rooms, three reception rooms, six sun parlors, roof garden and room for chafing dish parties. Miss. Archer, Head Nurse, and Mrs. Williams the Hostess, or Matron, are doing everything to make it homelike.

In addition to this beautiful home we provide books, lecturers, uniforms, laundry and board free, and pay a small salary. In fact we furnish practically everything but street dresses. Three years training and you get a diploma that gives you a job at \$6.00 per day, and we have never been able to meet the demand.

Can any school in the State beat this?

If you are between the ages of eighteen and thirty-five, have High school education and a good reputation apply at once. Write Miss Myrtle Archer, care the Baptist Memorial Hospital.

Pastors this is a Baptist institution. This should be filled with nurses of your selection. It is your great opportunity to help some worthy girl and mankind at the same time. We believe it will be filled within thirty days. Applications will be acted on as received. Do not delay if you want Baptist girls to take advantage of this opportunity.

Do you know anything better—splendid home, best influences, home like surroundings, practically everything furnished for three years and a job at \$6.00 per day?

Only fifty more vacancies. Twelve received in one day. Apply at once to Miss. Archer.

A. E. JENNINGS  
Chairman Executive Committee.

Thursday, March 23, 1922.

## THE BAPTIST RECORD

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S. S. LESSON, MARCH 26  
R. A. VENABLE

## Scripture Lesson Ps. 2

The universal Sovereignty of God's Son.

Introduction: The gradual development of the Messianic idea in the old Testament is an interesting and profitable study. The development continued through the interbiblical period and reached its fullest expression in New Testament Times. In the Old, as in the New Testament, the Anointed one is represented from different aspects of His nature and the functions discharged by Him. In the gospels, he comes before us in the historical stage of his redemptive activities, related to the present world order, subject to all the laws which are imposed upon those whom he engages to save. In the Epistles he is represented as belonging to the spiritual world order into which he passed, through the resurrection process, which culminated in his enthronement. He is now the mystic Christ, the Christ of experience the Spiritualised Christ the glorified Christ. With his enthronement came his inauguration as King and the investiture of universal Sovereignty. Our lesson today, presents him in his regal aspect.

1. The ground upon which he is invested with universal Sovereignty.

The transcendent authority of the Son of Jehovah was not self-assumed. He did not arrogate to himself the matchless dignity of universal empire, but it was conferred upon him. It did not come to him as a birth-right but as the content of a decree. This decree is given by the Messiah himself in verses 7-8. "I will tell of the decree: Jehovah said unto me, thou art my son, this day have I begotten thee. Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." The decree was realized, not, upon the advent of the Son, in Bethlehem of Judea, but on the resurrection morning, when he broke the bars of death. "This day" is not his natural day but his resurrection and ascension are complements of each other culminating in his session at the right hand of the Majesty on High. The New Testament conception of the Sovereignty of the Son is so expanded as to embrace all the moral intelligences of God's universe. (Phil. 2:9-10. Eph. 1:20-23. 1 Cor. 15:24-28).

2. The installation of the Son as king in Zion, did not transmit to him a kingdom free from all moral disorder, hostility and rebellion. The spirit and attitude of those within the realm of his regal authority the Psalmist discloses in the first verses of our lesson "Why do the nations rage and the peoples meditate a vain thing. The kings of the earth set themselves and the rulers take council together against Jehovah and against his anointed saying "Let us break their bonds asunder and cast away their cords" (ver. 1-3). The age-long, persistent and fierce opposition of the world powers inspired by the prince of darkness, against the Prince of Peace, the king of Truth and righteousness make the tragedy of history. The leagued forces of evil are not a disorganized mass swept along by the tide of circumstances but every movement

of the deadly array is the unfolding of a plan devised by kings and rulers, the instrument of the prince of the power of the air. "The Kings of the earth set themselves, and the rulers take counsel against Jehovah and against his anointed" (ver. 2). These kings and rulers are the chiefs of the peoples whose meditations are fruitless, whose spirit is hostile, and whose purpose is rebellion "saying let us break their bonds asunder and cast away their cords from us." (ver. 3). The spirit of sin is the spirit of rebellion against the moral order and ethical requirements of Jehovah's moral government. The rational, the emotional and the volitional powers are brought under tribute to overthrow the kingdom of heaven. The wholesome restraints of God's moral economy are cast aside as a system of oppression and intolerable bondage. The Royal Son of Jehovah, engages to carry on the relentless conflict until the last outlying province of rebellion has been subdued and brought into allegiance to the king of kings and Lord of Lords. The disinterested elements of a sin-wrecked world will be brought back into harmony with the will of God and the royal Son of Jehovah will be the unifying bond of God's moral and spiritual universe. The nations will be his inheritance by conquest and the uttermost parts of the earth his possession by his victorious achievement.

3. The means and method employed by the anointed Son of God, in subduing the nations are thought of and expressed in terms of ancient warfare, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel" (ver. 9). The Gospel ushered in a new climate of thought and expression. The old must be read in the light of the new. Our king is pressing on to the conquest of the world without the clash of swords or the boom of cannon, with no navy no soldiery to kill and destroy. His marching orders were given to an invincible group of young fishermen "Go and make disciples of all nations baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and lo I am with you you through all the days even unto the end of the world." The weapons of his campaign are not those of feeble human flesh, but charged with divine power, they are effective in demolishing the strong holds which defy his authority and bring into captivity every rebellious device of men. His method is not extermination, but rescue. He does not coerce by outer pressure but by an impelling power within. His captives he pardons not by condemning their guilt but by bearing it himself. He captures the citadel of the individual soul with the sword of the Spirit and shatters the ramparts of sin with the power of the gospel and inspires his captives with the spirit of loyal allegiance to the kingdom of truth and righteousness.

4. The calm of Jehovah through the agelong conflict waged by his royal Son is justified by the immutability of his purpose and the invincible might with which he has invested his anointed One. "He that sitteth in the heavens will laugh; the Lord will have them in derision. Then will he speak

to them in his wrath, and vex them in his sore displeasure. Yet I have set my king upon my hill of Zion." (ver. 46). The tumultuous raging of the rebellious forces of sin, do not disturb the divine composure. The puny forces of evil arraying themselves against the impregnable throne of God, does not imperil the security of that throne nor dim the majesty of its occupant. The final victory of the Sovereign Son is assured, though the nation's tumultuous rage hurl themselves against the Lord and against his anointed. Their efforts provoke God to laughter their impotency subject them to divine derision, while their rebellious spirit invites the divine wrath.

5. The closing words in the Psalm are an exhortation, an appeal to the enemies of God to lay down their arms and accept the Son in sincere reverence and bow in affectionate submission to him whom Jehovah has enthroned and invested with universal authority. "Now therefore be wise, O ye kings, and be instructed ye rulers of the earth serve Jehovah with fear and rejoice with trembling kiss the Son lest he be angry and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him" (ver. 10-12). The last few lines sound the note of evangelism to a lost world. The mission of the King's subjects is to be the message of reconciliation to the last outpost of earth. The work is not ended till the kingdoms of the earth become the kingdom of God and His Christ.

## MISS ELLA B. LONG

Miss Ella B. Long, daughter of Rev. H. M. Long, died Feb. 20th 1922, was born Nov. 22nd, 1871, joined the Baptist Church in 1885, was a consecrated Christian worker, ever ready to render her best service for the Master.

Miss Ella was one of our most skilled and efficient teachers, having taught at Shuqualak, (her home town) Maben, Miss., also Cooksville.

Miss Ella leaves two brothers and four sisters and scores of relatives and friends to mourn her death. She was laid to rest at Shuqualak, Miss., by the side of her father and other loved ones that have gone before her.

J. H. NEWTON

On August 29, 1921, God sent His messenger to earth and bore away the spirit of little Dorcas Rigsby, 9 year old son of Mr. and Mrs. Roy Rigsby, and again on March 10, 1922 the death angel knocked at the same door and took the next in number, sweet little Elsie Agnes, age 7. Our hearts go out in sympathy to the bereaved parents.

Tho the way seems dark now some day, thank God, you'll understand it all and be satisfied.

AUNT MARGIE.

## A GOOD MAN GONE TO HIS REWARD

Bogue Chitto: John W. Brent on evening of March 6 retired but immediately called to Mrs. Brent. He sat up, gave himself to her and his spirit was gone.

He was devoted to his family, church, and community. He was truly

a good man, his chief characteristic being friendliness.

He leaves wife, three sons and four daughters to mourn his going. All of whom are worthy.

He maintained always a close fellowship for his pastor.

He had spoken of his going and all was well.

His going was a loss to all that made for good.

He was 75 years old the following Sunday.

R. D. Stringer.

Bogue Chitto.

## WILEY JACKSON MINSHEW

The subject of this sketch departed this life Feb. 17th, after many years of faithful service to his Master whom he loved with a whole heart devotion. Mr. Minshew was a quiet unassuming, gentle Christian. Always striving to do his best for his fellowman and thus fulfilling the words of our Lord. "As ye did it unto the least of these ye did it unto me." His pastor Rev. H. M. King conducted the funeral services and he was tenderly laid to rest to await the resurrection morn.

Flora Murray McDaniel

## W. T. TERRELL

On March 13th, the angel of peace claimed the pure spirit of Bro. W. T. Terrell, and folding him in her arms carried him home to be free from the cares and turmoils of this old world. As quietly as the night time steals into morn he slipped away just as daylight was creeping in to announce the beginning of a new day.

"Farewell dear friend,

You lived your life free from malice and envy of any man. We will greet you again "in the morning" so it is just for a little while that we must say farewell.

One who loved him.

Flora Murray McDaniel

## MCCOOL

We are on our new field at McCool and have been made to feel that we will be well pleased with the work here. The people are progressive in church and school work and know just how to make a pastor and his family feel good. When we reached the home and opened the door we found the hall floor partly covered with everything in the line of eats, things too numerous to mention and at the back we found the fuel for cooking them and also for heating the house, then we found chickens already ready in the chicken house.

On account of so much rain we haven't been able to get out to our other churches so with all of these good things around us there is great danger of living at ease in Zion.

D. L. Young & family.

The telephone in a well-known surgeon's office rang and the doctor answered it. A voice inquired, "Who is this?"

The doctor readily recognized the voice of his seven-year-old son. Although an exceedingly busy man, he was always ready for a bit of fun, so he replied:

"The smartest man in the city."

"I beg your pardon sir," answered the child, "but they have given me the wrong number," and hung up the receiver.

## BROWNSVILLE

Possibly it will be of interest to my friends to know that yesterday afternoon, when I was at the extreme south end of Wicksburg, down at the overhead bridge. The Presbyterian minister, Dr. A. M. Ayers, one of his elders, and one of my deacons came up in a car, and amid seeming excitement on their part, picked me up, put me in the car carried me up toward town so fast I hardly knew it. They talked so much about court, jail, trouble, trying to befriend me etc., and how they had trailed me all over the city, (and I know they had, for they named every place I had been) They had me so excited until hardly knew what to do—hardly knew I was alive. They got to town, Dr. Ayers (the only man I know that can drive as fast as Dr. H. M. King) whirled toward the city hall, well, that cooked me. Right in front of one of the large business houses about seventy-five men walked out. I first thought of Ku Klux, but they were not robed. But by that time two men had me by the arm, Dr. Ayers leading the way, the others following on like a mob.

Just in front of the Powell Motor Co. office, Dr. Ayers stopped, turned to me and said: "Can you drive a Ford car?" "Yes" I replied. "Well there is one get in it and go. It is yours."

Well Hon. W. W. Ramsey, a leading layman on the Methodist Church said that last night at the Men's Protestant Federation Council meeting, "That is the only time I ever knew Muse to be without something to say."

Protestant, Catholic, Jews and people of no religion, I am told, contributed toward it.

The only expression was: "This is a small expression of how much we appreciate the great work you are doing at Brownsville, and in our town."

My only reply is that I can only show my appreciation of their confidence by doing my dead level best for God and the city.

A. D. Muse.

## INSTITUTE AT WHITE OAK, SMITH COUNTY

Mar. 19 morning subject was first "Prayer a condition of power" by D. W. Moulder. Sermon on "Power" by D. J. Miley. Afternoon, "Personal Purity a Condition of Power" by J. W. Hudson. Bible Study by J. P. Williams, beginning with Acts 13. "Pastors Problems" was discussed by T. J. Moore. At night, T. W. Bishop spoke on "Consecration of Possessions a Condition of Power" and T. W. Green preached.

The second day W. P. Sandifer spoke on "Prayer a Condition of Power". The Bible Study was conducted by J. P. Williams and J. W. Hudson preached. In the afternoon D. J. Miley spoke on "Personal Purity and T. J. Moore spoke on the Spring round up of the 75 million campaign. At night, W. R. Allman spoke on "Consecration of Possessions and T. W. Green preached.

On the third day brother Allman spoke on "Prayer". The Bible Study was by J. P. Williams, who also preached. In the afternoon M. C. Hughes spoke on "Personal Purity" and J. W. Hudson preached. Twelve preachers were present as follows: J. C. Tullos, J. P.

Williams, W. P. Sandifer, T. W. Green, T. J. Moore, T. W. Bishop, J. W. Hudson, D. W. Moulder, D. J. Miley, M. C. Hughes, W. R. Allman.

We had dinner on the ground every day in abundance, and large crowds. Many visitors from other churches, three deacons: Wm. Richardson, Frank Oversby, E. Everett. The public school came in full force led by Prof. Harrellson and wife and Miss Ponder. The song service was conducted by brethren S. and J. Dukes. We had a great feast. The Spirit of the meeting was fine and the Bible teaching took us to the mountain top. The church voted to have another institute next year. We were all brought closer to God and one another.

D. W. Moulder.

## A LESSON WELL LEARNED

—Q—

Oftentimes I have watched the editor of our paper as he pores over the articles sent in, as well as the copy returned by the printers, and felt that this was indeed hard work. Recently I found him thus busied, and remarking on his efforts, he ventured to hand me an article which had come in for publication. Having been a teacher, I began to look for errors and learned some lessons I hope will never be overlooked. I shall try never to send in another single-space, type-written article. I shall always try to correct all errors in spelling and fill in all omissions, both of letters and words. The first will require more paper and the last will require more time and labor; but my paper and time are not as valuable as the time of our capable and over-worked editor. If I had no typewriter and was not a fairly good penman I should seek to have my articles copied by someone who either has a typewriter or is a good penman. Our editor is worthy of our best co-operation. Let's do our best for him.

Fraternally,

BRYAN SIMMONS.  
AMEN, BROTHER.

Report of Baptist Minister's Conference Meridian, Dr. Hackett, presiding.

First Church.  
Pastor: Dr. L. R. Christie.  
S. S. Attendance 695.

Subjects: Morning, "The Fifth Gospel," 2 Tim. 2:8. Evening, "The Reactions To The Gospel Message," Acts 17:32-34.

Fifteenth Ave.  
Pastor: E. E. Huntsberry.  
S. S. Attendance 390.

Subjects: Morning, "Paul Citizenship," Mat. 22:21. Phs. 3:20. Evening, "Nothing Between," Luke 14:33.

Thirty First Ave.  
Pastor: H. H. Honeycutt.  
S. S. Attendance 255.

Subjects: Morning, "A perfect Obedience," Phs. 2:4,5. Evening, "The B. Y. P. U. in charge."

South Side.  
Pastor: Blanding, S. Vaughan.  
S. S. Attendance 186.

Subjects: Morning, "Doing Ones Best," Rev. 2:10. Evening, "The Days of Jesus And Ours."

Blanding, S. Vaughan, Secty.

## PROGRAM FOR SUPERINTENDENTS CONFERENCE

Baptist State Sunday School & B. Y. P. U. Convention At Meridian, Miss.

March 22 and 23, 1922.

Harry L. Watts, Leader.

March 22, 8:30 to 9:45 A. M.

Song.

Prayer.

The 100% Superintendent.

Mr. A. W. Flake.

The Superintendent And The Business End Of The Sunday School.

Mr. Herman Dean.

9:30 Question Box.

Closing Prayer.

Attend Joint Session.

March 23, 8:30 to 9:45 A. M.

Song.

Prayer.

The Superintendent and Evangelism.

Soul Winning and Character Building.

Mr. Oscar Yarborough.

The Superintendent Getting A Grip On The Situation And Mastering It.

Mr. O. C. Leigh.

9:30 Question Box.

Closing Prayer.

Attend Joint Session.

## DEATH

On March the 9th 1922 the body of Mrs. Mary E. Harrison was laid to rest in the Crystal Springs Cemetery. Mrs. Harrison was born in 1835, was a member of the church for more than 70 years as she united with the church in her teens. She was a consecrated Christian a devoted wife and mother. She leaves a number of children and relatives and friends to mourn her loss but our loss is her gain. She was a great sufferer having been a shut-in for a number of years, but she bore her suffering without a murmur or complaint.

The funeral was conducted in the presence of a large congregation by the writer.

R. W. Bryant.

## DEATH

Mrs. Sylvia Barnes was born Aug. 22, 1846, died Feb. 3rd, 1922. Accepted Christ in her earlier teens, was married to William Barnes in Feb. 25, 1875. She was the mother of 6 children, 2 of whom have passed over. She was a member of County Line Church. She loved her church and made the cause of Christ first in her life. She was a great sufferer, but with all her suffering she did not murmur. She was living with her son-in-law and daughter Mr. & Mrs. Willard Greene. She was laid to rest in County Line Cemetery Feb. 4 to await the resurrection.

The funeral service was conducted by her pastor.

R. W. Bryant.

## OBITUARY

On January 28, 1922 the death angel visited the home of Mr. and Mrs. Wright Rhymes and called for Mrs. Fannie L. Dye she is the mother of Mrs. Rhymes. She was born in 1836 and was the mother of four children three girls and one boy. Her life was a life of sacrifice for her church and family. She was loved by all who knew her. The church has lost a good member, the community has lost a good worker, and the children a devoted mother.

We all mourn her loss, but we feel sure that our loss is her gain.

Weep not dear children as those that have no hope for we shall meet mother Dye again. Her pastor,

R. W. Bryant.

## ECHOES FROM THE PAST

It was in the early days of Mississippi. The "Circuit Rider" of the district made a public criticism against Baptist doctrine. At his next appointment the lamented Lewis Ball, then in his young manhood, the noblest Roman of us all, but who as the years rolled by became the Abraham of his tribe, replied to the criticism. At this reply the circuit rider's people took great offence—said they would never hear Ball preach again. This brought the whisper, "He can never build up anything here—what little usefulness he has has gone." And although it was an annual-call church, one brother said, "At the next conference I will move that his resignation be called for," and another said, "I will second your motion." Mr. Burton Gambrell, the father of the well known "J. B." and who was then an "outsider," asked, "Did not Mr. Ball tell the truth?" "Yes, but there were other denominations there, and he ought not to have done it." "But are not other denominations entitled to hear the truth—what did you get him here for if not to tell the truth?"

The conference came. It was an old fashion Saturday meeting. The preacher preached to a great crowd for the country turned out to see the pastor ousted. But the leaven in Mr. Gambrell's questions had leavened the whole lump—the motion did not materialize. That summer (which was soon on) a meeting was held. Nearly everybody in the region round about with Burton united with that church—Mr. Gambrell himself joined.

Some 70 years have flown since that bit of history was made. That church is still in existence, not only so, but it remains a country church and numbers in its members more than five hundred souls. It is just finishing an up to date, brick veneered house of worship—the best house of worship in the county, in town or out of town. Isn't that bad?

Three things from the echo: (1) How some preacher's lives are made; (2) how some preachers graves are dug; (3) how God honors them who honor His Truth. Where in the Kingdom is there a more honored family than the Gambrell family? God's richest blessings are given those who keep his truth. While His most woe-ful woes are on those who disregard it. Brother, do you preach the Word? Do you stand by the man who does preach it, or do you criticize? These are my questions; the answers are yours, and God is the witness.

In good hope behind the Blood.

R. A. Cooper.  
Courtland, Miss.

Mrs. Myles: "Ever catch your husband flirting?"

Mrs. Styles: "Yes, once."

Mrs. Myles: "What did you do to him?"

Mrs. Styles: "Married him."—Lon don Opinion.



## HOME MISSIONS IN THE SEVENTY-FIVE MILLION PROGRAM

HOME MISSIONS WAS APPORTIONED 16% OR - - - - - \$12,000,000.00

ACCORDING TO DR. L. R. SCARBOROUGH, CHAIRMAN OF THE CONSERVATION COMMISSION, THERE HAD BEEN RECEIVED IN CASH FROM MAY 1, 1919 TO JANUARY 15, 1922 - - - - - 30,356,319.41  
 OF THIS AMOUNT HOME MISSIONS SHOULD HAVE RECEIVED - - - 4,857,011.10  
 BUT HOME MISSIONS HAS RECEIVED ONLY - - - - - 3,194,311.21  
 BALANCE DUE HOME MISSIONS FROM FUNDS ALREADY COLLECTED - 1,662,699.89  
 SUBTRACT HOME BOARD DEBT, SAY - - - - - 750,000.00  
 THIS WOULD LEAVE HOME BOARD A BALANCE - - - - - 912,699.89

IF THE HOME BOARD HAD ITS FULL PART OF THE MONEY REPORTED AS COLLECTED WE COULD HAVE SAVED A \$40,000.00 INTEREST ACCOUNT AND COULD CLOSE OUR YEAR'S WORK WITHOUT A DOLLAR OF INDEBTEDNESS AND HAVE A SUBSTANTIAL SURPLUS.

HOME MISSION BOARD, ATLANTA, GEORGIA.

## WHY

HOME MISSIONS HAS NOT RECEIVED ITS PART OF THE \$30,356,319.41 REPORTED BY DR. L. R. SCARBOROUGH AS COLLECTED UP TO JANUARY 15, 1922.

IT MAY BE DUE TO THREE THINGS:

A CHANGE OF THE RATIO ADOPTED BY THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION FOR SOUTHWIDE OBJECTS UPON WHICH THE 75 MILLION CAMPAIGN WAS CONDUCTED.

2. THE APPROPRIATION OF HOME MISSION MONEY TO OTHER OBJECTS.
3. THE DESIGNATION OF FUNDS.

## WHERE

HAS THE \$30,356,319.41 GONE?

DR. SCARBOROUGH REPORTED THE TOTAL AMOUNT COLLECTED BUT NOT THE SPECIFIC AMOUNT SENT TO EACH CAUSE. WE KNOW ONLY WHAT HOME MISSIONS RECEIVED.

## WHAT

WILL THE BROTHERHOOD DO TO MAKE GOOD TO THE HOME BOARD ITS PART?

HOME MISSION BOARD, ATLANTA, GEORGIA.